

Weller fecit Londini

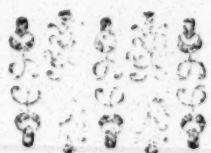
LONDON

Printed for John Cooke & John Baker at the Ship in St. Pauls Church-yard

THE
HOLY HISTORY
CONTAINING
Excellent Observations
on all the remarkable Passages, and
HISTORIES of the old
TESTAMENT.

With a vindication of the Verity thereof from
the aspersions of Atheists and Anti-scripturians.

*Written Originally in French by NICOLAS
CAUSIN and TALON, And elegantly rendred into
English out of the seventh and last Edition
by a Person of Honour.*



L O N D O N,

Printed for JO. CROOK and JO. BAKER, and are to be Sold
at the Sign of the Ship in St. Paul's Church-yard, 1653.



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THE AUTHOR'S
DEDICATION
TO THE
KING OF FRANCE.

SIR,



Should fear to prophane the Holy History, if I did not place it in the Sacred hands of your Majesty. It is the Book of God, which deserves the Eye of a King; It is the Testament of a Father, which cannot be denyed the Eldest Son of his House; And it is the Table of all Divine and Human Lawes, which ought to appear under the Canopy of a most Just, and most Christian Monarch. I know that heretofore this

A

Magni-

The Epistle Dedicatory.

Magnifick pledge was never seen, but on the Altar, and within the Tabernacle: but now I believe I shall not far remove it thence by demanding a place for it in your Majesties Cabinet, which without Flattery may be tearmed the Sanctuary of the Louure and Court. For my part, I would not have been so bold, as to touch these pretious Reliques of the increated Wisdome, and these illustrious Pourtraicts of so many Princes, to make an offering of them to your Majesty; If I did not perswade my self, that you would rather fix on the Original, than the Copy; And would have less regard to the hand which presents them, than to the passion which renders me

Your Majesties

Most humble, most faithfull, and
most obedient Subject and Ser-
vant,

NICHOLAS TALON,

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THE
HOLY HISTORIE
FIRST
TOME
GOD THE CREATOR;

FIRST BOOK.

CHAP. I.

*Gods First Sully out of himself in the Birth of
the Universe.*



Though God was what he is, and in the perfect fruition of his *Grandeurs*, before his omnipotent hand had drawn the Creatures out of their Nothing; yet his Nature required Hommages, his Majesty Servitudes, his Glory Admirations, his Goodness Acknowledgments, and his Beauty hearts and affections. It was needfull, though he were independent of all Beings, Immense in his extent, Eternall in his duration, and Infinite in all his perfections, that he should cause himself to be seen and felt by Emanations out of himself. It was not sufficient, (me thinks) that God should contemplate himself in the

The motives which invited God to create the world.

B

Myrror

The first Book of

Myrror of his Essence, and that without issuing out of himself he should beget his *Word* in the splendors which flow from his Claritie. It was not enough to love himself, and in loving himself to produce without change, loss, or alteration the sacred fire of his Love. All these immanent and infinite productions could not exhaust the Treasures of so fruitfull a Nature: For in giving it self, it suffers no detriment, since amidst these sallies and Emanations the Father and the Son in such sort communicate their Nature and perfections, the Father, to the Son, and both to the Holy Ghost, that all three by a Common power can act *ad extra* or exteriorly, and they needed to employ but one single word to create not only a World, but even Worlds without end.

The sighs of Nature.

I represent unto my self that Nature sigh'd even without tongue or voice, before she had a being: Me thinks I hear her silence, and that she saith to God before her Creation;

Speak then, O speak (Great God) stretch forth thy arm and cast thy looks out of thy self; issue forth of the Luminous Darknes, which formes thee a day without Night, and a Night more resplendent then the day. Give some little passage to those Ejaculations and flames which from all eternity are inclosed within thy bosome, and which frame therein a Circle of Light and Love. Thou needst but open thy mouth and immediatly all Creatures will be obedient to thy commands: The least of thy Irradiations will dissipate the shadows, and open that abyss, in which they are buried. It is true that nothing ought to disturbe the peace and repose of thy solitude; It is true thou hast and possessest in thy self all that can ever be. But thou canst bring it to light, and art able without noyse and disorder to break that eternall silence which hitherto hath made thee heard but

but of thy self. In fine thou art a God of Love, and this love would be Captive, if it had not Sallies, and Ejaculations. It was not satisfied to remain in thee by eminence, and as it were in the source of beauty and goodness; but having made its folds within its self by numberless revolutions, it must descend upon externall objects, to attain that effect and property, which is naturall to Love (*viz.*) that amorous ecstasy, that prodigious effusion, and that pompous and magnificent shew, which, to speak properly, is the Torch of Love, or rather the Chariot of its triumph.

*Dionys c. ix. divin.
Nom. in parvum appellat
manifestationem
Dei per se ipsum.*

Well then, Creatures, come forth of the Mass in which you lye confused, Heaven, Earth, Sea, Stars, Trees, Fishes, Furnaces of fire, and flames, vast extents of Air, Clouds, Abysses Precipices. listen to the voice and Command of God, of the *Word*, and of their Love. O God! O Power! O Love! what word? what speech? and what voice? we must proceed in order and pursue the same which God himself hath followed.

*The first allurement
of Nature.*

The word was in God the Father and this word was God, from that beginning which could never begin, the Common Spirit of God animated the Father and the Son: But in fine, this glorious and happy moment, which saw the birth of times and seasons being arrived, The eternall God seeing no Object out of himself, which could deserve his love; and besides this Love being incited by a holy desire of communicating it self, it was requisite to frame a Copy of the Intellectuall Originall, which was in his *Idea*, and in his heavenly mind. From that instant the world, then but a lively *vacuum*, but an universall privation of forms and qualities, was chosen as the blank Table, whereon he resolved to draw the first stroaks of his goodness. That Nothing which hath but the bare

*Love the architect
of the World.*

*In principio creavit
Deus Cælum & Ter-
ram. Gen. I. v. 1.*

name men give it, became immediatly a fruitfull Abyss of Essences, and Nature was ingendred out of it by the sole power of the Divinity.

*Terra autem erat inani-
s & vacua, & tenebræ
erant super faci-
ciem abyssi. Gen. I. v. 2.*

First Heaven, Earth, Water, and Darknes appeared in an instant as the Field on which all the effects of a most Amorous and sage Prodigality were to be displayed. It was before any other thing that this tenebrous Compound, this confused Medley and this heap of Water and Earth, was the object of him who alone was able to chase away its shadows, and convert its dust into Gold and Cristall. This is the Throne on which the title of Sovereign Monarch and Lawgiver shall be seen ingraved; But what! this Theater is too obscure to behold therein the birth of the World; we must expect the Aurora and the rayes of the day.

CHAP. II.

The work of the six dayes.

The first day of the
Creation.

*Dixitque Deus fiat
lux, & facta est lux.
Gen. I. v. 3.*

Nature awake, it is time for the World to rise, the Night hath preceded, and twelve hours are as it were already past since Heaven and Earth have been in obscurity. Behold the break of day; and those delightfull colours, which play upon the waters, are the Companions of that light, which in *Palestine* hath already opened the doors and windows of the East, and is going to spread it self upon another Hemisphere. Nevertheless to finish this Carriere, to perfect this course, and to round the whole Globe twelve hours more are required; And then counting from Evening till Morning, and from Morning till Evening, you shall find all the Moments, which

form

The Holy History.

from the first day, a glorious day, a day illustrious for having first received the light, which gives glory and splendor to all dayes. God himself made even a stand to behold these lights, and could not contain himself from praying the attractive charms of this glistering and pompous quality, which is as the life of the eye, and a most lively representation of the spirit.

*Et vidit Deus lucem,
quod esset bona. Gen. 1.
v. 1.*

The second day was not less glorious: for it was that in which God chose to raise up the Firmament, like a Circle of Brass, or rather like a Globe of Gold and azure which might serve to divide the seaven Orbes of the Planets from the empyreall Heaven. Now it was in the midst of the waters, that this admirable work was formed, whether they were necessary to temper the rays and orbits of the Stars, or that the course and revolutions of a mooving body would be more even and free in an Element so pure and so plyable to all sort of Motions; Or finally whether it were for some other reason known only to the incomparable Architect, who caus'd his power and wisdom equally to shine in the Fabrick of the Universe.

The second Day.

*Dixit quoque Deus;
fiat Firmamentum in
medio aquarum & di-
vidat aquas ab aquis.
Gen. 1. v. 5.*

The next day God descended from Heaven upon Earth, and it was on this day, he marked out bounds, and limits to Rivers, Streams, Seas and Torrents; so that the waters retyring some on one side, and some on the other, just as they were shut up within their banks, Clifts and Channells, the Earth appeared, and immediatly her sides were found pierced with Caverns, and her back loaden with Mountains and Rocks which rais'd her in a stately manner. Instantly her entrals were filled with Stones and Metals; and whilst those four great portions of the Earth which divide the World, and all the Islands of the Ocean and Seas were Levelled to serve for Empires

The third Day.

*Congregentur aque
quae sub caelo sunt, in
locum unum, &
appareat arida. Gen.
1. v. 7.*

The first Book of

and possessions of men, The hand of God as just as liberall, did in the bosome of the Earth uphold the Arches of her Prisons and Dungeons, to the end that if the Paradise of *Eden* was a Garden of delights and pleasures, Hell on the contrary might be an abode of dread, horror and Misery. It was likewise very convenient that as God had mixed Light with Darknes, he should create wild places and desarts to render the Gardens, Fields and Meadows more delightfull; and finally having the very same day given Plants, Herbs and Flowers for an ornament to the Earth, his wise Providence mingled Thorns with Roses, and the most wholesome Herbs sprung out of the same soyl with the *Mandrake* and *Aconite*.

The fourth Day.

Fiant luminaria in Firmamento Caeli, & dividant diem ac noctem, & sint in signa, & tempora, & dies & annos. Gen. I. v. 14.

Et luceant in firmamento Caeli, & illuminent terram. Gen. I. v. 15.

Fecitque Deus duo luminaria magna, luminare majus, ut præesset diei, & luminare minus, ut præesset nocti, & stellæ. v. 16.

The Fifth Day.

Producant aquas reptile animæ viventis & volatile super terram sub Firmamento Caeli. Gen. I. v. 25.

The fourth day, having bin as it were the Chariot of the Sun, Moon, Stars and Planets which shine in the Heavens, may in some manner be called the day of days, since it hath bin the Origin of the fires brightness and flames, which are the soul of the Day.

Then were the frozen and condensed waters gathered together with more light and heat to form the Body of the Planets: Next the Sun, Moon and Stars began their courses, periods and revolutions, and took the tracks and ways which were traced out to them from East to West; they began likewise to cast their favourable aspects, and from that time their influences fell upon the Earth, and they received the Orders and Laws, which they have since observed so inviolably and with so great respect. But whilst these Torches rowl over our heads, for fear lest our eyes should be dazeled at such luminous objects.

Let us turn them upon the Fifth day, wherein God created the Birds which fly in the Air, and the Fishes which swim in the Water: One must hear represent unto his thoughts some fair Summers day, and

and imagine that he sits in the cool upon the shore of some Island, From thence he must lift up his eyes towards Heaven, and behold over head thousands of little feathered bodies, cleaving the air with their wings, piercing the Clouds, and mingling with their flight the sweet Harmony of their warblings; He must afterwards behold at his Feet a River full of Fishes armed with scales, some of which cut their way neer the surface of the water, and others through the midst of the waves; some swim aloft against the stream and Current, others are carryed down at the pleasure of the winds, and by the favour of so sweet and rapid an Element.

This is that which God took pleasure to see and doe, five dayes after the Creation of Heaven and Earth: This was the day he chose to people the Air and Sea with their guests, which were in so great numbers, as since it hath not been necessary to create other species of Birds and Fishes. But what? the Earth which serves for a Basis and foundation unto Sea and Air, would have some cause to murmur against both, and might with reason complain, as it were, of God her Creator, if she were abandoned and without Inhabitants. Soft, a little patience: It belongs not unto Creatures to prescribe laws to their Creator.

Scarce had the Morning brought news of the arrivall of the sixth day, but at the same instant the Earth opened her eyes unto her Sun, and her ears unto the voice of her God. This dull heavy and insensible Mass not satisfied to have brought forth Flowers Plants and Trees, yet farther displaid it self to produce all sorts of Beasts and Animals, Behold the World in her Cradle, and Nature in her Infancy, The unmoveable Earth round about her Center is sown with flowers, tapistred with Turf and Verdures, beautified with Woods and Forrests; she is stately in her Mountains

The sixth Day.

Producat terra animam viventem in genere suo: jumenta, & reptilia, & bestias terrae secundum species suas. Gen. 1. v. 24.

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Mountains, pleasant in her Valleys, delightfull in her Meadows; She is rich in her Metals, fertile in her Fruits, and plentiful by her Rivers and Seas which inviron her on all parts, and form her a thousand liquid transparences. The Air encompasses her on all sides, and serves her for a veil to temper the over-humid Influences of the Moon, and the too ardent Rays of the Sun. The Heavens like pendent Roofs and rowling Arches are strewed with Flowers, Emeraulds and Rubies. What doth remain after all these Prodigious of Power, and all these works of Love? O Power? O Love? I cannot condemn his fancy who said that Love produced Heaven out of a Chaos, and the World out of a confused and undisgested Lump. These are the draughts of a powerfull God which were victorious over the Nothing; These are the conquering flames of his Love who hath carryed his rayes and Torch even into the Abysses of an eternall Negation.

Hesiod in the genealogy of false divinity.

The Errors of some Philosophers.

The World then had not its Origination in the Water as *Thales* supposed, nor was the impression of the Universe framed in the Air as *Anaximines* affirmed, *Heraclitus* was extravagant when he taught that fire was the Source and Origin of Nature; And *Democritus* was a meer scoffer, and fitter to be laughed at himself, than to laugh at others, when he said that the World was formed by an accidentall concourse and mixture of invisible Atoms. No, no, the beginning of beginnings must be without beginning. But the Heavens, Air, Fire, Earth and Water, the World and Atoms cannot be from themselves and without a Producer; therefore grant that God alone is the Fountain Cause and Origin of the Universe.

Consort of Creatures.

Ah then let the Heavens and all the Elements, Let the Sun and Stars, let the Plants and Herbs, let the Birds

Birds and Fishes for evermore praise and bless the powerfull hand of the increated Love who formed them all out of Nothing. Let the World never have any propension, instinct, or inclination, but to become plyable to the impulses of its Author. Let the Morning and Evening Stars imitate him, conveying every where their Influences and Clarities. Let Rain be the Pledge of his favours, and Dew the Symbol of his Graces. Let Thunder and Lightning be the Heralds of his Justice, and the Ministers of his Indignation. Let the gentle Western Winds awaken our hearts to listen to his most holy inspirations. Let his Threats be heard amongst Storms and Waves. Briefly let the World, and totall Nature, be an Altar whereon vows and Sacrifices may be continually offered to his Law, and let the Feast of the six dayes, during which God created the Universe, be for ever celebrated? But what O Lord? who is it that hath hitherto spoken? From whence came this Voice? And where is the Person that can present Sacrifices unto thee? The World hath Altars, it hath Water, Fire, Wood and Victims, But where is the Priest? There wants a Man upon the Earth, and without a Man all thy works seem not sufficiently perfect. Yes, my God, this man who is to be the Image of thy Essence, the Accomplisher of thy Commands, and thy Lieutenant upon Earth, well deserves the last touches of thy hand, to the end that after his Creation thou mayst continue in the repose of thy most holy Entertainments.

Man necessary for
the world.

C

CHAP.

Let
the
Birds

CHAP. III.

The Creation of Adam.

Eloquence of self
love.

Excellent concep-
tions of divers au-
thors.

Αναστα. ποσειδων η δυ-
σερμηνευτον.

Clem. Alex. 116. 4.
Strom. Κενταυρος
στοιχειω πλαιο-
ματι Lactant. lib. 7.
cap. 5.

Pythagoras.

Plato αντιμιμον Πα-
ειδεγμα.

Synesius.

IT is almost incredible how bold and eloquent men are when it concerns their own praises; To hear them speak, would not a man swear, all the Members of their bodies are converted into Tongues to publish, without blushing, the advantages of their Nature above what ever the rest of the World can boast of rarest and most beautifull. The Earth, say they, is but an Abroad or rather a High-way which shalbe their Pilgrimage; The Air and Sea are but their Harbingers and Hostes; Lightnings and Celestiall flames shape but a picture, even gross enough, in which the features of their minds appear as it were rough drawn: And Heaven it self is but the Haven and shoar, which after the course of some months and years is to receive them all. Man according to their opinion is the fairest piece of the Universe, the All of All, and as it were the Soul of this world. *Anastasius* in his Homily of Mans creation observes some lines of honour and veneration in his Fabrick. *Clemens Alexandrinus* compares him to the *Thessalian Centaur* by reason of the mixture of the Soul with the Body; And *Lactantius Firmianus* speaking of the composition of man, saith That he is a work which may rather beget admiration than words. *Trismegistus* calls him the Interpreter of the Gods; *Pythagoras* looks upon him as the Measure of all things, in whom are found the Longitudes, Latitudes, Altitudes and Profundities of all Beings; *Plato* cryes out that he is the Miracle of all visible Miracles. *Theophrastus* considers him as the Copy of the Universe; *Synesius* calls him the Horizon of creatures; And

And *Zoroaster*, as one transported, scarce finding words to express him, concludes at last That man is the Portraict of an attempting and daring Spirit. Are not these very excellent terms and expressions? which sufficiently evidence that albeit those Learned Authors did speak of Man in generall, yet all of them were interested therein as to their own particular. But what ever they have said, it is certain that of all the Encomiums can be given to Man, the most Noble, the most August, the most transcendent and high is, that Man is the Image of God, the Character of his Substance, & the most faithfull Copy of his Divinity. I know he hath a Being common with Stones and Marble, a Life common with Plants, a Sense with Beasts, and an Understanding which equals him with the Angels; but he excels them in this, that he was created from Gods *Idea*, as the most lively and sensible representation of his Maker.

God deliberates upon the enterprise of this work, and the Councill is held in the Conclave of the most holy Trinitie, the three Persons are assembled; Power, Wisdom, and Love take their seats neer the Paradise of *Eden*. But let us not deceive our selves, is it not peradventure Gods intention to recall into favour those proud and Rebellious Spirits, whom a shamefull revolt hath most justly precipitated from Heaven to Earth, where they wander as Exiles and reprobates? At least would it not satisfy him to banish them from Heaven, and to grant them the World for a Paradise, after so long and functous a Captivity? Nothing less, the Act is past, the Angels are lost without Redemption, and the punishment their Insolence hath merited, will pursue them without relaxation, term, or pity.

It is concerning Man & his Creation that the decree is past; It is on him God reflecteth, and it is he who

Faciamus hominem ad imaginem & similitudinem nostram. Gen. i. v. 16.

Et creavit Deus hominem ad imaginem & similitudinem suam, ad imaginem Dei creavit illum. Gen. i. v. 27.

must be substituted in the place of Angels. It is this Act which makes the World behold Gods Master-piece, the object of his Favours, and the most glorious term of his Power. O Sun stop here thy course & be witness of his birth who hath bin the cause and end of thine.

The time of mans
Creation.

Formavit igitur Dominus Deus hominem de limo terræ. Gen. 2. v. 7.

The Oeconomy of
humane bodies.

It was as I conceive about high Noon, when the Earth was resplendent with Light, that this Animated Sun was born. It was by the Light of Natures greatest Bonfire that God vouchsafed to stoop so low as Earth to take Clay, out of which he formed the Body of the first Man. This wise and all-knowing Workman to whom all things are possible, drew out of Durt, Morter, and Dust, the Bones which were to be not only the Pyles, Pillars, Basis and strength of the Body, but even the instruments of all its Motions. He added to it Ligaments, Joynts, Carthelages, Nerves, and an infinity of fibres or little strings which were to lock the Bones and Members within one another, to be serviceable to all motions, to arm every part, to keep in or draw superfluous humors, or rather to be assisting to its Nourishment. The Body being thus rough-drawn, or as I may say, in its first draught, appeared at the same instant divided into three parts, of which the highest and most elevated was the Head, the Bulk appeared in the midst, and the Joynts linked together the Legs, and Arms, to become more usefull to all the extreme parts. Within these joynts were, as in chafed, all the Instruments of life. Within the Trunk reigned the Vitall parts, as the Heart, Lungs, and Liver; about which were found a thousand little Veins, and as many little skins, which are the Chancels of the Bloud and of all the Humours. O strange! this little Labyrinth was no ways confus'd. The Heart, though Monarch and Sovereign in this Empire, disdains not to unite its self with the Liver, and to joyn by a mutuall and recipro-

reciprocally agreement its vertue and heat to act with more force upon the Aliment. From thence issues a world of interlaced Veins, which are to suck in the purest of the *Chilus*, and to discharge the grosser part, which afterwards conveys it all at leisure into the Bowels; At the same time the Liver will separate the Bloud, and divide the Humours; and whilst the Heart is distributing all the Spirits through the Arteries, lest it chance to be over-heated, the more light, humid, and spongy Lungs will give it air, and refresh it by so regular intervals, as even amidst this palpitation, it may receive from the Arteries its purest Bloud, and its most delicious Nourishment. All the rest passeth into the Brain which is the Summit of this admirable Structure. It is covered outwardly with skin and hair, and wrapped up within two panicles which cover its out-lets, its substance, and the source of all the Nerves. It is in this Fort or Dungeon where the Animall spirits are to be formed, which the Sensitive soul distributes to the Five senses; spirits which are but fire and ray, which very often get loose, and escape by the eyes like lightnings, and so many stars which appear to us at high Noon.

There is the seat of the Common sense, where all the Nerves of our exterior Senses meet, through which the Spirits slide, and is the way by which the Species pass when they are the Messengers of their Objects. Well may this part receive these Images, but cannot retain them. The Imagination then must be placed further within, which collecting & preserving the Species, will borrow part of their name. Behold the Body thus perfect, and accomplished; but not to descry all the bones naked, and a flesh too lively and bloody, cover it with the whitest, smoothest and thinnest skin you can find. Afterwards fix your eyes upon his Face, behold his

Theater of passions.

The Master-piece
of Nature.

Et inspiravit in faciem eius spiraculum vite: & factus est homo in animam viventem. Gen. 2. 7.

The Soul source of
beauty, and of operations.

lovely Hair sweetly floating on his shoulders; contemplate his Forehead smoother than Marble, & his Eyebrows forming an Arch of Ebony over his eyes; consider his Mouth surrounded with Corall; observe his Cheeks mixed with Roses, and Lillyes, and smell his Breath a thousand times sweeter than Amber-greece. In truth are you not ravished with the aspect of his Eyes, which are the Windows of the Soul, the Doors of Life, and the most faithfull Interpreters of our Minds? What say you to the disclosure of this living Theater of Choler, of vengeance, of pitty, of hate, of fury, and Love; Doe you see by their looks how they rise and fall, how they flatter, how they excite, how they weep, how they smile, and how they shew upon their liquid and transparent Christall, all that is discernable in the World? But who will wonder at this, since in truth these are the two Suns of the Little World, and the Myrror of the Great one, which is to be comprised and inclosed within the Humane Body.

Should not the Eyes of totall Nature open themselves here to admire this Miraculous Body, and this Prodigy of the Universe? But the thing of greatest Admiration, is that God hath caused the Soul of Hearts, and the Life of Bodies, to flow into his mouth and heart; and that Heaven hath powred the seed of Immortality into his Breast. God by a Divine breathing communicated this Fountain of Life, to Wit, the Soul, which instantly made the Image and Pattern of the Divinity reflect on his face. This heavenly Form without noyse or delay disfused it self entire into the body, remayning nevertheless whole in every part. God alone knows with how many Lights the Understanding of man was illuminated, with how many Ardors his Will was infired, and with how many Species his Memory was filled in a moment.

My

My God, what doest thou, and who hath incited thee to heap together in one vessell, wrought out of Clay and dust, all the Treasures of Wisdom, greatness, and sanctity? Why so many sciences, so many knowledges, and so many splendors in this Soul? Why so many virtues and so many Graces in this Heart? And why in one single Man the Primitive Justice, and the Empire of the Universe? What necessity was there to make him partaker of thy Secrets, and to raise him to the View of such a light as doubtless might make him blind? Great God thou art good and liberall, yet just and all fore-seeing. If then thou fore-seest some danger and evill, lest thou shouldst be obliged to take revenge of a fault, dissolve the occasion, and obstruct the wayes which lead unto a Precipice; extinguish those Torches which may dazle the eyes; stifle those Flames which may inkindle such sad fires; or at least fasten not so many branches to a Tree, which may be unrooted by the Winds, and torn up by Storms: Unite not so many Members unto a Head, which is able to corrupt them all in an Instant, and finally leave unto all our hearts Independency on Created things, which are Naturall to them, and cause our affections to be Eternally fastned unto thee, that thou alone mayst be the Source of all the Motions and Effects which slide unto them.

No, No, *Adam* and *Eve* must be the causes of our Good or Evill, and on their good or bad Fortune ours must wholly depend.

CHAP. III.

The Terrestriall Paradise.

Terrestriall Para-
dise the first habita-
tion of Man.

THe Earth is a large habitation common to all men, but it hath many copartments of which some are appointed for those whom God intends to raise unto Grandeurs and delights; others are ordained for some wretched Persons, whose lives pass away in misfortunes and amidst afflictions. Some there are who are born upon Thorns and in Straw, others in Purple and upon Silk. Some enter into the World as into a Gally, others as into a Palace. Scarce was *Adam* created but he found himself in a Paradise; and he even from the Morning of his birth, was placed under the most happy and delightful Clymate that Nature did afford.

*Plantaverat autem Do-
minus Deus Paradi-
sum voluptatis à Prin-
cipio, in quo posuit
hominem quem for-
maverat. Gen. 2. v. 8.*

*Dominus mini piscibus
maris, & volatilibus
cæli, & universis ani-
mantibus quæ moventur
super Terram. -
Gen. 1. v. 8.*

*Adduxitque ea ad A-
dam, ut videret quid
vocaret ea: omne enim
quod vocavit Adam
animæ viventis ipsius
est nomen ejus, Gen. 2.
v. 19.*

Goe then *Adam*, it is God who both calls and conducts thee. Enter happily this Garden and Paradise into which he leads thee; put thy self under the shelter of this Tree: For it is the Tree of Knowledge and Immortality, which he hath planted for thee: divert thy Eyes upon these Tulips, upon these Gilly-flowers, upon these Roses, upon these Purple Velvet flowers, and upon these Lillys; walk thou over the Daffidill, over the Thyme, over Camomyle, and over this green Tapestry, which is so odoriferous; be not affrighted at the sight of these Tygers, these Leopards, and of all these more furious Beasts: For God hath given thee power to rule them, and there is not one in whom thy Innocence begets not respect. Take then the rod into thy hand, and govern all these flocks and heards, impose Laws on them, and give them what Names thou pleasest. This is no petty Office. Some have believed that God only can properly

perly call a thing by the name convenient for it: Because Names, as *Plato* saith, are as it were so many Chariots which carry Essences and living Pictures, as *Diaphanus* stiles them, wherein are seen all the Draughts of Nature which they clearly express: From whence I conclude that *Adam* for this end received from God more than humane Knowledge, since he called every thing by the Name which was most proper and Naturall to them.

Immediately after God resolved to give him a Companion, for it was not convenient that Man should be all alone: For this end he closed *Adam's* Eye-lids, and charmed his senses by a Heavenly Sleep, which the Major part of the Greek Fathers, according to the Translation of the Septuagint, call an extatick and ravishing repose. This man then thus rapt in his Extasy felt not Gods hand, which gently and without pain plucked out a Rib, whereof he formed the first Woman, who was immediately brought unto *Adam* to be his Companion and his dear Moity.

Scarce had *Adam* cast his Eyes on her but he cryed out, Ah, these are Bones of my Bones, and this Flesh was drawn out of my Flesh; Just as if he had said, Come O my Love, the dearest portion of my self, you shall be from henceforth my Wife, and I will be your Husband. We will be but one Heart in two Bodies; And though we have two Souls we will have at least but one Mind and Will.

Wives and Husbands, learn then from hence a lesson which teacheth you the Laws of Conjugall Love, and what powerfull Motives you have to live in Unity, and in a most perfect and holy Union. Let Man remember that he is the Master, but not a Tyrant. Let Women also never forget their own extraction, and that they were not produced out of the

D

Head

The production of Eve.

Non est bonum hominem esse solum: faciamus ei adiutorium simile sibi. Gen. 2. v. 18. Immisit ergo Dominus soporem in Adam, cumque obdormisset, tulit unam de costis ejus, & replevit carnem pro ea. Gen. 2. v. 20.

Dixitque Adam: hoc nunc os de ossibus meis & caro de carne mea, hec vocabitur virago, quoniam de viro sumpta est. Gen. 2. v. 23. Erunt duo in carne una. Gen. 2. v. 24.

An excellent lesson for Husbands and Wives.

Head as Queens, nor out of the Feet as Servants and Slaves; but out of the Side, and near the Heart, to the intent they may spend all the time of their Marriage in a most sweet Intelligence, and in a most inviolable society: To which Love having given a beginning, nothing but Death alone is able, or at least ought, to Dissolve it.

*Benedixitq; illis Deus,
& ait, Crescite, & mul-
tiplicamini, & replete
terram. Gen. I. v. 45.*

For this purpose it is infinitely advantagious to receive with respect and Reverence the Benediction which the Church is accustomed to give upon the Marriage day unto the Maryed pair, and which replaceth in our thoughts the very same that God gave to *Adam* and *Eve*, when he commanded them to People and fill the World by a most pure and chaste generation.

*Dixitque Deus, ecce
dedit vobis omnem her-
bam afferentem semen
super terram, & uni-
versa ligna quæ ha-
bent in semetipsis se-
mentem generis sui, ut
sint vobis in escam.
Gen. I. v. 29.*

*Præcepitque ei dicens:
ex omni ligno Paradisi
comedet. Gen. 2. v. 16.*

*De ligno autem scien-
tiæ boni & mali ne
comedas: in quocun-
que enim die comederis
ex eo, morte morieris.
Gen. 2. v. 17.*

The Nuptials of *Adam* and *Eve* are past, nothing now remains but the Banquet. The Tables are already furnished, and they need but choose amongst all the Dishes of the World, that which shall appear to them the most Delicious. They are Masters of all that Flys in the Air, of all that Swims in the Water, of all that Creeps or Walks on the Earth; Briefly of all the Fruits in the Terrestriall Paradise they have the choice; and amongst all the Trees which God hath Planted there, he only reserved the use of the Tree of Knowledge of Good and Evill, of which he Expressly and upon pain of Death forbids these two guests to gather any Fruit. And in truth it was convenient that as Master he should leave them some Commandement: It was likewise reasonable that *Adam* and *Eve* as his Servants and Creatures should be pleyable to so just a Decree.

In this Conjunction of time the Moon began to assemble her shadows, and God finding all his Works perfect entred into his repose with the Seaventh Day.

Adam

Adam and Eve enjoy then at present, all that their Hearts can desire. They possess the Monarchy of the Universe for their Inheritance and Government: Their Empire extends over all out-bounds and limits, the Winds doe not blow but at their pleasure, the Rivers and Streams doe not Rowl along but at their Command; the Birds doe not tune their Warbling Notes but to afford them delight; the Lions themselves and the Leopards dare not roar in their presence; All is in Peace, all in Joy, and all in a pleasing silence devoid of Fear and Apprehension. Their Bodies are neither subject to Weariness nor the Butchery of any tormenting Maladies. Their Paradise knows neither Anxiety, grief, nor pain. In that place no sound was ever heard of those frightfull terms whose thought alone is able to raise strange Commotions in our Hearts. The mind cannot there be diverted by those sad thoughts which are inventive to bring us Torment. In a word, they are as it were the Gods of the Terrestiall Paradise, and partake in a manner of all the delights which can be tasted in Heaven.

The first Monarchy of the Universe.

*Præst piscibus maris
& volantibus cæli
universæque terræ
omniq; reptili quod
moveretur in terra. Gen.
1. v. 16.*

CHAP. V.

The Disasters and Banishment of Adam and Eve.

A*dam and Eve* are happy, but how long will this happiness endure? Doth *Adam* remember that he is a Man, and a Man of Earth? Doth *Eve* well understand that her Sex is more Light, more frail, and lesse constant? *Adam* art thou Ignorant that nothing is more flattering, and more cunning than a woman, when her mind is excited by

*Audax est ad omnia
quæcunque odit vel
amat femina; et ar-
tificiosa est, nocere cum
vult. Valerius in Epist.
ad Rufum.
Cum inuisa est muli-
er, se odisse ait,
Cum amat, amari,
cum furatur, se com-
pilari queritur.
Nicephor. Gregorius.
Iust. l. 7.*

Disunion the first
misfortune of the
World.

*Sed et serpens erat
callidior. Gen. 3. v. 1.*

A diabolicall ser-
pent.

*Cui respondit mulier, de
fructu lignorum quæ
fuerunt in Paradiso
vescimus. Gen. 3. v. 2.
De fructu vero ligni
quod est in Medio Pa-
radisi, præcepit nobis
Deus ne comedemus,
et ne tangeremus illud,
ne forte moriemur. Gen.
v. 3.*

*Dixit autem serpens
ad mulierem, nequa-
quam morte moriemini.
Gen. v. 3. c. 4.*

*Scit enim Deus quod
in quocunque die co-*

by some passion? One must will what shee wils, and even the force and reason of the wisest men are often obliged to give way unto her. Beware then *Adam* of this Woman; for my own part I imagin to have in a manner seen her behind a Tree, and to my thinking I have heard her speak unto a serpent. Behold how she comes wholly affrighted: *Adam* advance, and observe a little what ayles her: And if thou desirest to know the truth, believe the contrary of what she shall tell thee.

Eve from whence doest thou come, and why doest thou leave him all alone, who is the heart of thy heart, and the soul of thy soul? Where can be the Members without the Head, and the Head without the Members? What? doest thou not know, that I am to be witness of all thy Actions, and that I must give an account unto God, for what thou shalt doe? what fruit is this, that thou hold'st in thy hand?

Ah my Son, my Friend, my dear Husband, would you did but know what hath happened since I was absent from you? Not far from hence I met a Serpent of a Prodigious and extraordinary shape, he also spake to me, contrary to the use of Beasts. For my part I did believe that he was a Prodigy of Heaven, and an Angel which God sent me under the form of a Serpent. He shewed me the Tree of life, and promised me, that if I would eat of it's fruit, I should become like unto God, and have a perfect knowledge of Good and Evill; I told him, that God had forbid it us uppon pain of death; But he protested to me, that on the contrary this fruit had the Juyce of Life and Immortality: For my part I have gather'd it, I have eaten of it, and I intreat you to taste as little of it as you please.

O God! how eloquent is the malice of a woman, and what powerfull charmes and perswasions hath she?

she? Her lips and Mouth distill at once both Honny & Poyson; her Tongue shoots forth Arrows of Death, and Life; her very Lookes are so many Lightnings, which she mingleth with the dartes of her Passions.

mederitis de eo aperientur oculi vestri, et eritis sicut dii scientes bonum et malum.

Gen. 1. v. 5.

Vidit igitur mulier

quod bonum esset lignum ad vescendum, et pulcrum oculis aspectuque delectabile, tulit de fructu illius et comedit. Gen. 3. v. 4.

This is that which destroyed the Angel of the Terrestriall Paradise, the Monarch of the World, and the Father of all Mankind. He chose rather to disobey God, than contradict his Wife. He resolv'd to be rather a complice in her Disloyalty, than to take revenge of it. It was from his own Wife's hand he took this fatall Apple, which would choak his Posterity. O wretch! what hast thou done? open a little thine Eies, and blush rather at the sight of this Crime, than of thy Nakedness: *Adam* what hast thou done; why dost thou hide thy self? Hast thou swallowed down that bit which hath since infected all of us? Proud man! thou thoughtst to be free, but thou now bearest the shackles of an eternall captivity. Thy weakness could not deny that to thy wife, which God had reserved to himself; And thou hast done for the love of a foolish Woman, what the Eternall Wisdom had so expressely forbidden thee.

Deditque viro suo et comedit. Gen. 3. v. 6.

Et aperti sunt oculi amborum, cumque cognovissent se

esse nudos consueverunt folia ficus et fecerunt sibi perizonia.

Gen. 3. v. 7.

Abscondit se Adam et uxor eius a facie Domini Dei. Gen. 3. v. 8.

Blind and disloyall Man, thou gavest more credit to a Serpent which deceived thee, than to God and truth which can never fail; Art thou not ashamed to have committed this Sacrilege, which made thee submit to the allurements of a Woman against the Decree which God himself hath published.

Adam where art thou? God calls thee, thou must Answer, thou must appear; in vain is it to seek out shades and groves; to oppose the *Word* who gives speech to the Dum, and those Eies whose least glances make the day to break in the darkest dungeons and greatest obscurities. *Adam* behold this light-

Vocavitque Dominus Deus Adam et dixit ei ubi es, Gen. 3. v. 9.

ring which teares the cloudes, and is about to imprint upon thy Spirit the difference between Grace and Sin: thou shalt discern what thou now art, and what thou wert before, and all the future disasters which are to fall on thy Self, and thy Posterity. I was heretofore thy Father, now I am thy Judge; I treated thee as my Son, and at present I cannot look upon thee but as a Slave and Fugitive. And my Spirit that chaste Dove, and that sacred Phoenix, which lives and breathes onely by Love, must transform it's self into a cruell Vulture to tear thy heart.

Adam, what answerest thou? Alas, hast thou no pittie on thy Self, and all thy Children. But doest thou not happily lay the blame upon thy Wife, who hath so cruelly deceived thee?

Woman doest thou see the periods and progresse of thy sin? Doest thou discern the offence thou hast committed, and the effect of thy Levity? Doest thou hear thy Husband who accuses thee? And on whom wilt thou discharge thy self?

Blind Sinners.

It is a strange thing that Sinners instead of sobbs and tears, to wash away the stains which their Souls have Contracted, still seek out new precipices, into which they feel themselves as it were carried by their own Blindness.

Dixitque Adam, mulier quam dedisti mihi sociam, dedit mihi de ligno & comedi.

Gen. 3. v. 12.

Et dixit Dominus

Deus ad mulierem:

quare hoc fecisti? quare respondit, serpens decepit me et comedi.

Gen. 3. v. 13.

August. lib. 11. ad lit.

c. 3.

Gregor. lib. Mor. c. 23.

v. 16.

Adam layes the fault on his Wife, the Woman accuseth the Serpent, and instead of accusing themselves, to sweeten the Indignation of the Judge, they make excuses to inkindle his Wrath, and to render themselves unworthy of Pardon. Ah! how far more prudently had both of them done (cryed out *St. Austin*) if with bended Knees on the ground, with tears in their Eyes, with sighes from their Hearts, and confession from their Mouthes, they had said unto God, Lord take pittie on us, and upon all our poor Children? It was for this (*saith St. Gregory*)
God

God called them, and his voice as it were solicited them, to humble them by the amorous accents of his paternall Clemency. But alas, they are wholly insensible, they cannot acknowledge their offence, wherefore no Clemency, no Pardon.

Go then Serpent accursed of God, go creep upon the Earth, and with Shame trayl thy bodie and thy Scales, byting the Earth with thy Teeth. It is thou that hast unhappily seduced the first of Woman-kind, and therefore War shalbe eternally inkindled between Thee and the Woman. There shalbe immortal hatreds between the Children of Women and all Serpents, The Woman shall crush Thee under her feet, and Thou shalt set snares for her, whetting thy Tongue and thy poysonous shafts to dart them at her by meanes of thy Little and scarce discerned pathes.

Et ait Dominus Deus ad serpentem: quia facisti hoc, Maledictus es inter omnia Animalia, et bestias terrae: super pectus tuum gradieris, et terram comederis, cunctis diebus vitae tuae. Gen. 3. v. 14. Inimicitias ponam inter te et mulierem, et semen tuum, et semen illius, ipsa conteret caput tuum, et tu insidiaberis calcaneo ejus. Gen. 3. v. 15.

As for thee O Woman, who wert the Origin and source of Evill, know that thy miseries shall daily find deplorable increases: Moreover thou shalt conceive with pain, and shalt not bring forth thy fruit but amidst the throws of a painfull Labour. In fine, thou shalt be under the Command of Man: And he shall be not onely thy Master, but sometimes thy Tyrant.

Mulieri quoque dixit, multiplicabo erumnas tuas et conceptus tuos: in dolore paries filios, et sub viri potestate eris, et ipse dominabitur tibi. Gen. 3. v. 16.

As for thee, O Man! remove far from this sacred aboad: go seek thy Bread at the price of thy Sweat and blood; go follow the Plow and Cart, to be the Companion of Beasts, and to Cultivate the Earth, which thy pride hath swollen up with windes, and covered with Thorns, Brambles, and Bryers. Go whether thou pleasest: but know that thy life shall be but a large course of misfortunes, and a disastrous list, where thou must continually wrastle with all Creatures, and be the fatall Mark of all sortes of accidents and mis-haps, which in fine will give thee no repose till

Adae vero dixit, quia audisti vocem uxoris tuae et comedisti de ligno ex quo praeceperam tibi, ne comederes, maledicta terra in opere tuo: in laboribus commedes ex ea cunctis diebus vitae tuae. Gen. 3. v. 17. Spinosa & tribulos germinabit tibi, et comedes herbam terrae. Gen. 3. v. 18.

*In sudore vultus tui
vesceris pane, donec
revertaris in terram
de qua sumptus es.
Gen. 3. v. 19.*

*Ejecitque Adam et
collocavit ante Para-
disum voluptatis Che-
rubin et flammeum
gladium, atque ver-
satilem ad custodien-
dam viam ligni vite.
Gen. 3. v. 24.*

A dolefull inheri-
tance

Aug. lib. x. de civ. cap. 9.

et alibi

Very clear compa-
risons.

till thou shalt return into the Bosome of the Earth, because thou art but Earth, Ashes, and Dust, and untill thou shalt be there consum'd and reduced unto the self same thing of which thy Body is formed.

Behold thy Lillyes, thy Roses, and the harvest of thy Posterity.

Scarce were these destroying Thunder-bolts darted upon the head of *Adam* and *Eve*, and consequently on all mankind, but an Angel invironed with fire and Flames, seized on the gate of Paradise, and shut it for ever against these miserable and Exiled persons. Alas ! why would not the Earth have rather swallowed them up ? and why would not that beautifull garden, which had bin the Throne of their Innocence, become at least the Sepulcher of their Sin ? What ! was it necessary, that the fower great Rivers, which flowed out of the Terrestriall Paradise to water the Earth, should serve to transport from East to West, and from North to South, the memory of this disaster, and the shamefull portions of so sad an inheritance.

But what ! I hear some *Pelagian*, who laughs, and gently whispers in mine Ear, that I relate fables and Romances. I likewise feel my heart demanding of me how and for what reason it came to passe that the sin of our first Parents should become Hereditarie, and that it should be, as it were, transmitted from branch to branch, and from father to son, by veins and Channels of blood, which nature hath cut and broken in every Individuall person. *Pelagians*, I send you back to your Master, and to the school of that incomparable Doctor, who hath so often shewn you the truth.

To thee my heart I will make answer, or rather for solution of thy doubts, ask of thee, whence doth it arise, that the birds of the day inherit from their

their Fathers and Mothers certain Horrors, which make them fly at the least noat of the birds of Night : Whence comes it, that the skins of Sheep, though dead, break in peeces at the approach of the skins of Wolves ? and that Lambs, scarce come out of the Yeows belly, have neverthelesse natural apprehensions of the Wolf ?

My soul ! hast thou not seen Chickens hiding themselves under the wings of a Hen at the meer shadow of a Kite ? Partridges flying before Haukes, and even Lyons roaring at the sight of a Cock ? I ask of thee : From whence proceeds this fear, these affrightments, and Antipathies ? If thou tellest me they are Natural, and have bin as it were infused by Nature, even from the first to the last of each kind ; I likewise answer, that this Original stain of culpable Nature is derived from father to son, and from the first man to all his of-spring, and so it comes to be imprinted in the substance of their Souls.

And if thou hast a desire to passe further, and know the reason, I am content : stand then upon thy guard, my Soul ; for I intend to fight thee with thy own Weapons. Is it not true, that when by thy desires thou kindlest fires and infamous flames in thine Eys, thou art the cause of this Burning, and that it is thy self, who renders them Criminal ? Is it not as true, that when thou arimest thy Hands to commit a Murther, and thy Tongue to detract and bite like a Dog, or to vomit forth some Blasphemy, it is thou that makest both thy Hand and Tongue culpable ; which are thy Members, thy Officers, thy Slaves, and Executioners, which act, perform, and execute what thou hast commanded them ?

In like manner *Adam* having bin chosen by God for the Head, and Father of all mankind ; his Heart was the Fountain, which should powre out it's qualities into the substance of their Souls : even as doth the Head, and Heart, into the armes, into the tongue, and into all the Members of the Body. Moreover the Will of

E

Adam

Original

The first Contagion.

Adam was so streightly united to that of his Children; as when he acted, they seconded all his Actions. From whence I conclude, that as Actuall sins committed by the Ears, Eyes, and Hands, take their Malignity from the Heart, and Will, which is their Cause, and Origin; so likewise those sins, which are commonly called Originall, and are found in the Soul of all Mankind, have as it were crept in, and taken their Descent from *Adam*, as their Author and beginner, which having been once infected, hath afterward made its venom pass from Father to Son, as by Hereditary right.

Pittifull Reliques of Sin

Poor Children of *Adam*, pittifull Reliques of an unfortunate Father, behold your Patrimony, the Rights of your Families, and what *Adam* and *Eve* have left you for Legacies. Let no Man hereafter be astonisht to see you wandring about Countreyes, and going from door to door in Cities, with Tears in your Eys, Sighs in your Mouths, with dusty Hair, and Sunburnt Faces; Let no Man be any more astonished to see you goe bare-Headed, and bare-Footed, a Wallet on your Shoulders, and a Staff in your Hand; for these are the portions of Sin. Miserable Mortals, the Earth from henceforth shall be to you but a Dark Prison, Life but a Gally, and the World but a great Chain of Misfortunes. The Elements shall joyn in Arms against you. The Fire shall inkindle frightfull Comets over your Heads; The Air shall dart forth merciless Thunder-bolts upon your Houses; The Sea shall raise its Billows against your Towers, and the Earth shalbe the Theater of VVars, the Meadow in which the Plague shall Mow, and the Field of Battail, where all the powers of the VWorld, and Hell it self, shall deliver you up to Tragick Combats. In fine your Bodies shalbe Subject to all sorts of Maladies, and your Minds to all kinds of Passions.

I hear already Envie grumbling, and murmuring in the

the Heart of *Cain*. I hear the cry of *Abell*. Let us observe a while what passeth.

CHAP. VI.

The Murder of Abel, and the Despair of Cain.

ANtiently in Temples, Houses, and Closets, the Images of *Jesus Christ* were drawn in form of a Lamb; which was the most lively Mark, and Symbol, that Painters could find out to frame some Copy of Meekness. *Abel* was this Picture from his Birth, and shewed from the beginning so sweet and facile, so plyant and tractable a disposition, as *Adam* and *Eve* were even inforced to bestow on him their most tender affections. *Cain* on the contrary, who was his Elder Brother, appeared to be of so fierce, and imperious a Nature, that at length to sweeten it, they resolved to oblige him to cultivate the Earth, that his Spirit might learn how to soften the hardest of Elements, and to temper the harshness of his Courage.

Concil. 6. in Trulla. Can. 32.

Diversity of Natures.

Abel at the same time employed himself in keeping Sheep, and guiding his Fathers Flocks amidst the Pastures: His mind in repose, and amidst the silence of the Fields, began to take its flight; And as God had chosen his Heart to powre into it his dearest favours, he easily felt himself surpris'd with a Holy thought and a Sacred desire; which was elevated to God, to offer unto him the purest and choicest Sacrifices.

Fuitque Abel pastorem ovium, & Cain agricola. Gen. 4. v. 2.

Cain also felt some touch of Piety, and but passingly beheld, a glorious Light, which sufficiently shewed him all he was to doe: from whence I gather by the way, That there is no Clymate so barbarous, no Land so desart, nor no Cave so tenebrous, into which God casts not his Shafts, and darts not his Lights to illuminate our Hearts and Souls.

Factum est autem post multos dies, ut offerret Cain de fructibus terrae, munera Domino. Gen. 4. v. 3.

Abel quoque obtulit de primogenitis gregis sui, & de adipibus eorum. Gen. 4. v. 4.

But it often comes to pass, that we shut the Doors and Windows, suffering our Day and Life to slip away, to expect Death and Blindness in the Night. *Abel* received the Day from its *Aurora*, and neither the Interests of the World, nor the Goods of the Earth, were ever able to separate his Soul from the Interests of Heaven and Piety.

His Intentions were still most pure, and he had no other Object, than the Glory of a God, who requires the whole and not a single part; who demands Hearts, and not bare Words; and who cannot permit upon his Altars, but the fairest and most liberall Victims of Love. Now this is what our innocent Shepherd did, when he rendred his Sacrifice most perfect, offering unto God, what he had most beautifull, most fat, and rare among his Flocks: having first set apart the First Fruits, and afterwards Immolated them with the rarest Lights of his Understanding, and the purest Flames of his Will.

Very different Sa-
crifices.
Rupert. lib. 4. in Gen.
c. 2. Cain cum Deo of-
ferret sua, seipsum sibi
retinet.

Et respexit Dominus
ad Abel & munera
ejus. Gen. 4. c. 4.

Ad Cain vero & mu-
nera illius non respexit:
Iratusq; est Cain ve-
hementer, Et concidit
vultus ejus. Gen. 4.
v. 5.

Dixit Dominus ad
eum: Quare iratus
es, & cur concidit
facies tua? Gen. 4. v. 6.

Cain on the other side erects Altars, and offers Fruits: But in offering his Presents (saith *Rupertus*) he retains Himself; And his Earthy Soul was so violently transported with terrestriall affections, as he gave nothing unto God, but by constraint, and with regret. This was the cause, why God cast his Eyes upon *Abel*, and his oblation: That is to say as Saint *Hierom* notes, God approved it, and in the twinckling of an Eye, as with an amorous lightning, consummated the Sacrifice, which was offered to him; leaving *Cains* Fruits, and offerings, dry and aride upon the Altar. The which so violently disturb'd the mind of this Impious Sacrificer, as it immediatly inforced a change in his countenance, as not being Master in the Trade he learnt of betraying by his Mouth and Eyes, his sincerest thoughts.

God then said unto him, *Cain*, what doth transport thee? what Excess of Anger appears on thy Brow? And whence comes it, that thy Countenance is thus dejected?

dejected? It is a token doubtless, that thou art meditating on some tragick Design: But return into thy self, raise a little thy Eyes, and read in me, what may and must befall to thee.

Remember *Cain*, that I have upon my Heart, and in mine Eyes, a great Myrrour of Essences, which bears for device these terms of Justice, *Just toward all*. If then thou feelest some Storm, and touches of Fury in thy Soul, thou wilt discern them in this Glass. And if thou enjoyest therein Tranquillity, Peace, and Meekness, thou wilt acknowledge that I have no more Justice for thy Brother, than thy self. Besides what ever thou do'st, doubt not but I understand all that thou wilt act: for Sin speaks in silence: And its shadows though thick are not obscure enough to extinguish the Day and Lightnings of my Vengeance. Nevertheless though I am both God, and a most powerfull God, yet will I not enforce thy Liberty.

The Device of the Myrrour, *Omnibus aequus.*

Nonne si bene egeris, recipies? sin autem male, statim in foribus peccatum aderit. Gen. 4.7

Sub te erit appetitus tuus & dominabitur illius.

O Liberty, Liberty, cruell Liberty, pernicious Indulgence, tyrannicall Power, disloyall Free-will, proud Will, blind Mistress of all our Motions!

Cain, on what thinkest thou? Answer me, I prethee, thou canst what thou willest, but if thou wilt have thy Liberty entire, thou must desire what God desireth, and thy desire ought to be conformable to thy power, and then thy power wilbe consonant to those of thy God. Why then art thou deaf to the words of God, why art thou blind to his Lights, art thou in Despair?

God calls him, but he flies away, his Parents are willing to detain him at Home, and he inforceth his Brother to follow him into the Fields; As if the presence of the Elements (as *St. Ambrose* saith) were a terror to this wicked man, he seeks out desolate places, and where Air and Earth appear not, but amidst the shades, and by halves. This untamed Horse runs on without Bit, or Bridle, and drags along his younger Brother with him. In fine, as soon as he perceives himself

Dixitque Cain ad Abel Fratrem suum: Egrediamur foras, cumque essent in agro, consurrexit adversus Fratrem suum Abel, & interfecit eum. Gen. 4.5.

self in a Solitary place, he casts himself upon *Abel* like an enraged Wolf upon a Lamb, and as a Vulture, seizing on his prey. *Cain* what dost thou? It is thy Brother, it is *Abel*, it is thy other self, it is the second support of thy Parents, and of thy Family. *Cain*, even Pity, Bloud, Nature, and the Laws, thunder already over thy head; Alas! stay thy hand, and the revenging Thunder-bolt of the Just and powerfull God, which is ready to cleave the Clouds.

The murdering of
Abel.

It is too late, the stroak is already given: *Abel* is dead. I see nothing but a Body stretched out upon the Earth, which swims in his own Tears and Bloud: Behold the Waves of his Bloud which mount to Heaven, and even unto God himself, who is ready to mingle his Lightnings, Thunder, and Voice, with this Storm.

Et ait Dominus ad Cain, ubi est Abel Frater tuus? Qui respondit, nescio: nam custos Fratris mei sum ego? Gen. 4. v. 9.

Cain where is Abel? where is thy Brother? where hast thou put him? what hast thou done with him? Oh what Answers Cain, Am I my Brothers Guardian? hast thou given me him in charge? I know not where he is. Ah! thou brazen-faced Creature.

Observe, I beseech you, how vices spring from one another; and how they frame a long Web of Miseries, which heap shadows upon shadows, untill they have at last lead us into a Precipice, and into the Eternall obscurity of the Tomb, and of the dismall Night.

Cain hath not washed his hands since the Murther of his Brother; he still keeps the Knife in his Throat, and he could not wipe away the stains, and Drops of this Innocent Bloud: and yet this Homicide denyes his Crime, and this Murtherer attests an abominable Lye to his Assassination. Good God! what boldness? what insolence? what temerity? *Cain* art thou not ashamed to disavow this prodigious Inhumanity, these Brutish Furies, and the Massacer on which thy Eyes are still fixed? Perjured Man as thou art, thou say'st, thou knowest not what is asked of thee, thou seemest amazed,

Execrable impudence.

zed, and thou art even ready to cry Murther first, and to call for help. But thy Brothers Bloud speaks louder than thy self; that Bloud more pure, and innocent than Milk, is become blacker than Inke, to write and mark out thy offence in Characters which will never be effaced. The Earth it self calls incessantly on Gods justice, and thy Brother's bloud seems to have given it a soul, a sense, and voice, to excite, complain, and provoke his Indignation. Detestable *Cain*, insolent Hypocrite, execrable Lye, Envious Brother, most cruell Executioner, thou say'st, that *Abel* was not under thy tuition, and that thou never tookest charge of him. Oh! Art not thou his Elder Brother? But I hear thee, yet thou hearest not mee. It is thy sin, which casts a veil over thy face; And it is the shadow of this dead body, which dazels thine Eyes, and is the Cause thou canst not discern it. What e're it be, the Earth hath spoken too efficaciously, its demands and accusations are too Just, and a man is obliged to give Credit to Bloud and Nature, when they freely condemn themselves. There needes then no further proof, no other accusers, or witnesses: But nothing now remains saving the decree and sentence of the Judge.

Quid fecisti? vox sanguinis fratris tui ad me clamat de terra. Gen. 4. v. 10.

Hear then unnaturall Brethren, hear, and, as many as you are, become wise at the Cost of *Cain*. A dreadfull sentence

Let Execration, Anathema, and Eternall Malediction, saith God, fall on the infamous Head of *Cain*. Let him be accursed upon Earth, and let all disasters powred down on the labours of his hands; and to the end his fight, and presence, may not infect, nor corrupt his fathers House, he shalbe a fugitive, vagabond, and wanderer upon the Earth.

Nunc igitur maledictus eris super terram, quæ aperuit os suum, et suscepit sanguinem fratris tui de manu tui. Gen. 5. v. 11. Vagus et profugus eris super terram. Gen. 4. v. 12.

At this stroak the Heart of *Cain* becomes a little sensible, and the hardness of his Soul, although too late, begins to soften.

Alas Lord! (saith he) my Iniquity is greater than thy Mercies: and my sin is too enormous to hope for Pardon.

Dixitque Cain ad Dominum, Major est iniquitas mea, quam ut veniam merear. Gen. 4. v. 12.

*Ecce ejicis me: Hodie
à facie tua abscondar,
et ero vagus, et pro-
fugus in terra: Om-
nis qui invenerit me
occidet me. Gen. 4.
v. 14.*

Stings of conscience

*Dixitque ei Dominus,
Nequaquam ita fiet,
sed omnis qui occide-
rit Cain, septuplum
punietur, Posuitque
Dominus Cain signum,
ut non interficeret eum
omnes qui invenissent
eum. Gen. 4. v. 15.*

The disquiets and
the banishment of
Cain.

Pardon. I confesse it, and from this very moment I depart from hence like a banished man to wander day by day without peace or relaxation, where the Sun, and Moon, spread their light and clarities. Besides, my Brothers Ghost pursues, and torments me, with too much severity: Even thy self, O my God, and my Judge, chafest me away far from thy Countenance, and far from the pleasing glances which issue from thine Eyes. Ah then let the Sun, and Moon, cease to enlighten the World, and let me for ever wander amidst the Murtherous shades of *Abel*, and let my life pine away in obscurity: Otherwise I fear (saith he) that at the first sight, and encounter, some one may kill, and treat me according to my deserts.

No no, *Cain*, saith God, nothing of what thou fearest shall happen to thee; and if any one be so rash to attempt on thee, I will make him feel the excessse of my wrath, and his punishment shall passe even to the utmost extremity my vengeance can extend. For this effect God imprinted a sensible mark upon his forehead, which served him for a safe-guard against all the Assaults of his Enimies. This done, the poor wretch went away all alone, pale, trembling, pursued by the stings of his Soul: and after some wandrings arrived in the Land of Eden, lying Eastward. It was under this Clymate, and neer unto Mount *Libanus*, that this Fugitive at last made his retreat: there it was, where he built a Citie, and had by his Wife a very numerous posterity.

CHAP. VII.

The Desolations and Spoyles of Envie.

IMagin, that it is from this first Colony, and this unfortunate Mariage, that Provinces, Cities, and Villages, are since peopled with so many Brothers and Sisters, which

who have been the lively Images of *Cain*; I mean, with so many unnaturall Men and Women, who without respect or compassion towards their own Bloud, have violated the purest, and most holy Laws of Nature. Bloud raiseth every where storms against it-self, and the Members of the Body, and all the Powers of the Soul, seem only united to wage War against themselves at a neerer distance. Republicks complain, Families and Races sigh, all Countries lament, and there is no House nor little Cottage, that shews not the Prints and Foot-steps of this poyson, which hath seized the Hearts of all Brothers and Sisters. *Cain* hath so far extended his Race, that he hath every where Associates, Followers, and Children; and one would swear, to behold the Cruelties, Out-rages, and Treasons, which are daily discovered amongst Brethren, that the Tomb of *Abel* was the Sepulcher of that Piety and mutuall Amity which to all Brothers should be in lieu of Fortresses and impregnable Holds.

This abominable Monster of Jealousy, whose Teeth and Breath are putrified, hath exhaled the blackest vapours in the self same Cradles; insomuch as Brothers suck in with their Milk its Plague and Venom.

Scarce are they born, but at the same instant they resemble those Birds of bloud and prey, which live in the unfortunate Islands neer the North Pole, and devour one another even in their Neasts. These Envious and Jealous Spirits, these Angels of Night and Darknes, carry continually in their hands glasses of a thousand Faces, and coloured, with as many passions, which cause fire to be taken for smoak, black for white, and all beauties for deformities or deceits.

I know not by what name to call these incarnate Devils, these Jealous Souls, and these Heirs of *Cain*. I know very well, that there are such every where: They are seen at Balls, at Feasts, and Comedies. They

F

insinuate

*Ex relatione Michaelis
Angli ad an. 7. p. 18.*

insinuate themselves into designs, Councils, and the most secret Assemblies. They have the Key of Closets, and private Houses, and cause themselves to be seen in Publick, and felt in Secret. They resort the Randevouz of pleasure, they delight in Circuits, and are every where without abandoning themselves.

In *vis* Patrum A-
much.

In fine, that which is less credible, and which for my part I would not have beleev'd, if a most Holy and learned Anchorite had not said it above seaven hundred years agoe, that this invisible Murtherer, this impious *Cain*, and this Jealous Spirit, is so presumptuous, as to pass even into the Precinct of the Worlds Paradise, and of Religion: There it carrys its Torch and Fire-brand to the very foot of the Altar, It enters even into the Sanctuary, and powreth out into the same Chalice the Bloud of *Jesus Christ*, and of his Brother. This Deicide, this Assasin, and this *Anthropophagus*, eats the Body of the Son of God with the Flesh of Men, and that Table which serves for the repast of the one, serves also for the Feast of the other; from whence it ascends into Pulpits, it passeth through Tribunals, and in the midst of all the Sacrifices it bursts, it fumes, it inrageth, it detests, it waxes pale, it resolves to make a thousand factions unworthy of a generous spirit, it makes secret Conspiracies, it springs Mines, it provides Dungeous, it besiegeth Hearts, it sells the friendships of some, it purchaseth the protection and favour of others, it renders it self a Slave and Mercenary to this or that Man to be the Tyrant and Master of an other. Finally in all places and times, when it perceives it self the strongest, and amongst those who have either given or sold themselves to its Service, this Sacrilegious Soul, this future Apostata, this Traitor, this Envious and wicked Monster, Jealous of his Brothers Life and Happiness, not being able to strangle them, nor put a Halter about their Necks, or a Poniard into their Bosoms, casts every where the Darts of
its

its Tongue, and sends forth words a thousand times more cruell, and pernicious, than the murdering Knife, which *Cain* plunged into the throat and Heart of *Abell*.

CHAP. VIII.

Remedies against Envie.

BUt what! will any remedy serve for all these Franticks, and all these *Cyclops*, whose Hearts are ever-flaming Furnaces, and where Jealousy continually forgeth Chains and Irons? O God! O Heaven! O Laws! Justice, Sanctity, Sovereign Powers of the World! Physicians to our Maladies! Arbitrators of our lives! It is you whose sweetly rigorous hands can both ordain, remedy, and give health; It is you then I implore, and of whom I crave assistance. It is you Fathers and Mothers, who in your Houses ought to be Judges of all the differences, which arise between your Sons and Daughters, and first of all you ought to know the naturall disposition of your Children, to the end that if some *Cain* be found amongst them you may timely suppress him. Spare then neither Fire nor Steel, Hunger nor Thirst, Disdains nor Rebukes, seek out even Domestique Prisons; It is much better for them to feel the Essayes of your Paternall rigours, than to fall afterwards into the blind hands of Justice.

And it is far more gentle, that you your selves upon the first Symptoms of Evill, should take the pains to apply a Costick to them, or give them a stroak with your Lancet, than after too much remisness to see them take a sharp Razer-cutting in pieces the Heart and all the Members of your other Children. Doe not say, that he is beautifull, he is tender, he is the Eldest, or Youngest Son, for after all, though he be your Son, the

rest are likewise yours, and you cannot be a Father, if you are not a Judge common to them all.

As for those visible Angels, which God hath placed in Sacred Mansions, like the *Cherubin* of the Terrestriall Paradise, there to Watch and Govern, It is enough for them to know where the Evill is, that they forthwith apply some Remedy.

I pass then farther, and speaking both in generall, and in particular to all the Heirs of *Cain*, and to all those whom a Bloudy Jealousy armeth against their Brethren, or against their Sisters. I conjure them frequently to meditate on this verity, that the mischief they doe unto others can afford them no benefit, and that when they raise designs, and Trophies on the Ruin of others, they are but Crowns of Straw and Feathers, where instead of finding Mountains, and Elevations, they meet with Precipices and Abysses, in which they will destroy themselves.

In fine, what delights and contentments can an envious Person have, whose Eyes are destroy'd by the purest lights, and to whom Acclamations and Songs of Victory are distastfull, and whose Heart swims alwaies in bitterness, and poyson? What Pain! What Torment! And what punishment to resemble a Man accurs'd of God! to walk as a fugitive, and banish'd person upon Thorns, and Bryers? what peace can one have, who makes War against God, his Friends, and himself; and when both Night and Day he is seen amongst his Brothers Ghosts, amongst Spectres, and Fantasmies, amongst the Stings and Remorces of a guilty Conscience? what hope of good? when one is assured, that after the having passed away some Months, some Days, or rather some Years in the City of *Enoch*, and amidst some slight Clarities of the East, he shall goe end his life in a Bed, leave his Body in a Sepulcher, and lose all the pleasures, all the Blessings, and all the lights of his Soul, in the shades of Night, and of the setting
Sun,

Sun, where no Day shall be seen, but amidst the Lightnings, Flames, and Thunders, of a God provok'd to an holy indignation.

CHAP. IX.

The Building of the Ark, and the Deluge.

IT is a *Maxim* amongst Philosophers, that Beauty is to Love, what the Soul is to the Body; and it is the faith St. *Denys*, that gives wings to the inconstant, subtil, and penetrating Bird, which passeth by the Eyes, Ears, and Mouth, to advance directly to the Heart, to make, like an other *Phanix*, a Pyle upon the flames and fires of our desires and wils. It was perhaps for this cause *Socrates* called the Beauty, which spreads its attractives on the Body, An amorous Tyranny, by reason this imperious Step-dame is accustomed to captivate all those that abide under the Empire of her Looks.

Plato in his *Timæus* had almost the very same conceptions, as *Socrates*, when he said, That the Colours, and Lustre, which give light unto the shade, and revive the Body and Face, have a flame, which flows insensibly from matter and form, to inflame the Souls of all Spectators. It was this mixture (saith *Elianus*) of *Elianus lib. 2.2.* Charms and Splendors, issuing out of the Eyes and Mouth of a Maid beautifull as the day, which so much surprised a certain Knight called *Dioxipus*, that although he had gained famous victories in the *Olympick* games, and was in the midst of Glory, and Triumph, loaden with the Palms and Lawrels he had so often watered with his sweat, and bloud; he was yet constrained to make a stand in the presence of all the people, acknowledging his own weakness, and confessing that the beauty of a Lady had vanquished him whom

The power of beauty

the strength of Man was never able to overcome.

*Dulcem illecebram,
carum venenum. Greg.
Naz. Orat. 13.*

I adde to these thoughts, that of *St. Gregory Nazianzen*, who hath tearms and words no less eloquent, than true, to expresse, that the beauty of the Body is a deceitfull allurements, and a most pleasing poyson, which passeth from one Sex to another, and conveys it self so far into the veins, that afterwards it cannot be drawn forth but with Death.

*Cumq; cepissent homi-
nes multiplicare super
terram & filias pro-
creass. ut. Gen. 6. v. 1.*

*Videntes filii Dei fili-
as hominum quod ef-
sent pulchre, acceperunt
sibi uxores ex omnibus
quas elegerant. Gen. 6.
v. 2.*

These are verities, which have bin proved from the cradle of the World by Examples and accidents, which have caused too Tragick, and Publick Ruins, to be called in question? Amongst others, the first and most exemplar was the Deluge, which happened unto the World one thousand six hundred and fifty six years or near upon after the Creation, by reason the Inhabitants of the City of *Enos*, and the Children of *Adam* being multiplyed by strange increases, and in respect their bodies being fortified, and become like so many Collossusies of impiety, these Lascivious Gyants went every where like impetuous Torrents, which nothing could stop but a brutish beauty, upon which they entertained their Eyes, and loves, with an execrable Liberty. I have a horror to relate it, but it is true, that the World was then but an Infamous retreat, where all Sexes without Order, Law, or respect, breaking all the Lines and Degrees of Bloud, and Alliances, were monstrously confused. I should be unwilling to black this Paper in setting forth so many horrors and Ordures, and to recall the memory of them; but I cannot conceal, what God and *Moses* have published: Moreover the Heavens are ready to powre down Water enough to efface all these stains, and all the marks of those abominable sins. Nevertheless I feel my Spirit affrighted at the sight of these Horrors: and my Eyes would need tears of Bloud to divert all these mournfull Objects.

O God! who art the Origin of all Beauties, and whose

whose least Glance compleats the happiness of Angels and Saints; What! must Man! must thy Children and Creatures adhere to an other than thy self! why do'st thou permit the fairest City of the World to be but a horrid and common Sewer? And must the World become a heap of Murthers and Uncleanneſs? What! doe you not ſee theſe Ravens to whom ſome worldly beauty gives Wings to make a ſodain ſtoop at carrion putriſh'd and almoſt conſum'd by it's own rottenneſſe? doe you ſee all theſe incarnate Devils? theſe Gyants of the Earth, and theſe Men devoid of Soul and reaſon? who imploy all their ſtudy and care to Court an Idoll of Clay, a Face of Marble, and the Picture of a Nice dame, who is attended by exceſs of Dyet, Pomp of Garments, painting, muſk, perfumes, wantonneſs, attractives, artifices, amorous looks, geſtures, freedom, ſport, Rail-lerie, Idleneſs, Night, Solitude, and all ſorts of privacies.

Detestable Idolatry.

Surely ſo many vapours and exhalations as are riſen from the World, or rather from Hell, for above ſixteen ages together, have too much thickned the Clouds; God is neceſſitated at laſt to pluck up the Flood-gates, and open the Cataracts to ſwallow up the World, and cauſe Shelves and Shipwracks upon Mountains and Cities, as well as upon the Ocean. The iniquity of Men is too deeply rooted in the bottom of their Hearts, and all their thoughts are too ſtrongly faſtned on Evill. The Decree is given, and I ſee nothing that is able to with-hold an arm holily irritated.

Videns autem Deus, quod multa malitia hominum eſſet in terra, & cuncta cogitatio cordis intenta eſſet ad malum omni tempore. Gen. 6.v.5.

God repents himſelf for having created Man, and beſtowed on him all his labour, and affection; he repents himſelf, and his heart riſeth at the ſight and thought of this Object: In fine, being no longer able to reſtrain his wrath and indignation, *I ſwear by my ſelf, ſaith he, that I will deſtroy Man, and Efface his name*

Poenituitq; eum quod hominem feciſſet in terra & taſtus dolore cordis intrinſecus. Gen. 6.v.6.

Delebo, inquit, hominem quem creavi à facie mea, ab homine usque ad animantia, & à reptili usque ad volucres Celi, & ceterum me fecisse illos. Gen. 6. v. 7.

Noë vero invenit gratiam coram Domino. Gen. 6. v. 8.

Cumq; vidisset Deus terram esse corruptam (omnis quippe caro corruerat viam suam super terram.) Gen. 6. v. 12.

Dixit ad Noë finis universæ carnis veniet coram me: Repleta est terra iniquitate à facie eorū, & ego disperdam illos cum terra. Gen. 6. v. 13.

Fac tibi arcam de lignis levigatis, munitas in arca facies & bitumine limes intrinsecus & extrinsecus. Gen. 6. v. 14.

Et sic facies eam; trecentorum cubitorum erit longitudo arce, quinquaginta cubitorum altitudo ejus. Gen. 6. v. 15.

Fenestram in arca facies, & in cubito consummabis summam ejus: Ostium autem arce ponis in latere; deorsum senacula, & trilega facies in ea. Gen. 6. v. 16.

Ponamq; sedus meum tecum & ingredieris arcam tu & filii tui,

name and memory over the face of the Universe. I will not spare even Beasts and Birds: to the end, that what hath been a Witness, Complice, or even a slave of his crime; shall also be the Companion of the pain and punishment which is ordained him. This said and done: Of so many men, who then lived upon the Earth, and of so many Families, that only of Noah deserved favour, and was freed from Shipwrack.

God then calls this holy Man, and great Patriark, to advertise, and communicate his whole design unto him.

Friend, saith God, the World is in its agony, and my Justice shall put an end to this Work, which my Love began. All my patience and delays have only served to make way for evill; And my clemency is converted into rigour; After all, my goodness is tired, and I am resolv'd to open all the Torrents of my wrath; that the World being no longer but a great Abyss, and a vast Sepulcher, may be drowned in it self, and that there may never be more mention of it.

Goe then Noah, and build an Ark of Timber and Planks: make small apartments in it, and pitch it both within and without. Let it be three hundred Cubits in length, fifty in breadth, and thirty in height: make then a Window a Cubit high, and in the side contrive a door to goe in and out; dispose also Chambers therein, and be carefull, that the whole be divided into three stories, to the end the Body of this large structure may be the more commodious, and better proportioned. Afterwards I will make my accord and pact with thee: and thou shalt presently enter in with thy Wife, Children, and Cattle. Besides thou shalt conduct into this Sanctuary all sorts of Beasts and Birds, with this distinction, that amongst the clean thou shalt choose seven of every species; and of

of the unclean, two only: pairing alwaies the Male and Female, that they may repair the Earth and Air by their Copulations.

uxor tua, & uxores filiorum tecum. Gen. 6. v. 18.

Ex omnibus animalibus mundis tolle sep-

& duo, Masculum &

Feminam: ut sal-

rens & septena, Masculum & Feminam: De animalibus vero immundis duo & septena, Masculum & Feminam: ut sal-

vetur semen super faciem universae terrae. Gen. 7. v. 3.

This good Man performed exactly all that God had commanded him; he is already in the Ark, and he busieth himself in disposing and nourishing all these different Species of Beasts, and Birds.

Fecitque Noë omnia

que praeceperat illi Deus. Gen. 6. v. 22.

Cumque transissent (sep-

tem dies, aquae dilu-

vii inundaverunt su-

per terram. Gen. 7. v.

10.

Rupti sunt omnes fon-

tes Abyssi magnae &

cataraetes celi apertae

sunt. Gen. 7. v. 11.

Et facta est pluvia su-

per terram quadraginta

diebus & quadragin-

ta noctibus. Gen. 7. 12.

Seaven dayes were spent about these preparations, and in the miraculous inclosure of this new House. At the end whereof the Heavens opened on all sides, and the Sun, Moon, and Stars, seem'd to be chang'd into Sources and Channells, the Air and Clouds became a Sea, and all the Elements joyned together to make of the whole World an Ocean without shoars, without bottom, without Haven, and without limit. I represent unto my self the liquid firmament, all-inflamed with his wrath and indignation who intends to alter the whole State of Nature. I firmly believe, that amidst this storm, Thunder upon Thunder, and a thousand Claps were heard, which served to arm the Heavens, the Planets, and the Clouds. It is probable that the Night and the Winds were mixed together; and I cannot doubt, but that Hell and Earth did also conspire to increase the horror of so dismall, and universal a Punishment.

Mean while, where are you the unhappy Inhabitants of the City of *Enos*? Gyants, of what use is your Mass of Body, and those vast dimensions, which have only serv'd to make you fall from a higher pitch, and rendred your ruin more remarkable? Poor Heirs of *Cain*, Children of Men, Effeminate Spirits, wanton Souls, where are you? The Heavens fall on your Heads, the Air stifles you, the Water swallows you up,

G

and

and the Earth vanisheth away. Fathers, Mothers, Children, Husbands and Wives; Brothers and Sisters, Kindred, Friends where are you? and where are your Monsters and Prodigies of Alliance? I behold, I behold your Towers buried under the Waves: I hear your cries, your sighs, and your voices notwithstanding the Tempest; In fine your floating Bodies and your dying Souls acknowledge but too late the Excess of your Sins.

Ah Sin, Sin, these are thy Spoils, and this is the Tempest thou hast raised; Sin dost thou discern the State into which thou hast reduc'd the World, the Air, the Earth, and the Heavens? Sin dost thou at last acknowledge that thou art the Origin of this Disaster, and of all these Calamities?

Factumque est diluvium quadraginta diebus super terram, & multiplicatae sunt aquae, & elevarunt arcam in sublime à terra. Gen. 7. v. 17.

Vehementer enim inundaverunt & omnia repleverunt in superficie terrae: porro arca ferebatur super aquas. Gen. 7. v. 18.

Et aquae prevaluerunt nimis super terram, oportetque sunt omnes montes excelsi sub universo caelo. Gen. 7. v. 19.

O God! Is it possible, that those Fires, and Thunders were to punish Sin? Is it possible, that so many Streams, so many Rivers, and so many Seas are needfull to Efface his Image? Must all the Elements weep forty Dayes, and as many Nights: And in fine must all Nature be in Mourning, or rather in Triumph? Since every where she erects Trophies, and Mountains of Water to swallow up the most shamefull, and most Insolent of all Vices: I mean that which a Chast and Christian Mouth dares scarcely Name.

During this Triumph, and Mourning, Noah steers his Vessell, his Family, and Troops, upon the Billows. This holy man enjoys a Calm, and sayles securely over these Storms and Billows. He beholds the Day in the midst of Might; And the Tempest, which sinks the whole world even as low as Hell, listeth him up even as high as the Heavens.

Range then O Noah, Range upon the waters of the Deluge, and expect the day and moments, when God shall land thee in the Haven. And thou O Ark that carryest the world, and its Spoils, behold how the Sea makes a halt at thy approach, and keeps back its
Suspended

Suspended waves as it were out of complacency, and an orderly respect. Holy house of God ; Fortunate Sanctuary of all mankind ! float on without oares or sayles, float on, for it is the Spirit of God, and the hand of the justest of men which directs and guides thee.

In effect, scarce were the Forty dayes expired, when in an Instant the Heavens dried up their sources ; the air appeared most serene ; and the great drops of Rain were turned into Pearls and dew, as it were to give notice of the return of the Sun and Morning, which should begin to spread every where a Calm together with the Day. In a word, God remembered the hower and Moment which he had promised unto *Noah* to restrain and stop all his Torrents.

The Earth at the same time impatient of bearing a burthen which was not naturall to her, rose up on all sides, and in her emotion forc'd the waters to make a thousand Fluxes, and refluxes, which sufficiently testified the violence of these two Elements ; At length, after seaven Monthes contest and conflict, this wandering Iland, which carried *Noah* and his family, landed upon the Mountaines of *Armenia*, expecting till the tenth Moneth, when the other Hills shew'd their heads and tops : Forty dayes after which, this most Holy and wise Pilot, who had almost spent a whole year in the pleasing obscurites of his prison, still victorious and triumphant, resolv'd at last to open its window to give flight and passage to a Crow, which indeed went forth but never returned : For he entertained himself on Stincking Carkases and Carrion, finding there his Nourishment and repose. There needed then a purer and more faithfull Messenger : *Noah* chose a Dove amongst all the Birdes ; that she might discover whether the waters were quite retired. But this innocent Creature, and amiable Spye, finding no resting place clean enough, returned presently into the Ark and ad-

Recordatus autem Dominus Noë cunctorumque animantium & omnium jumentorum quæ erant cum eo in arca, adduxit spiritum super terram & imminuta sunt aquæ. Gen. 8. v. 1.

Et clausi sunt fontes abyssi et catarses cæli et prohibita sunt pluvie de cælo. Gen. 8. v. 2.

Reverseque sunt aquæ de terra euntes & redeuntes & cæperunt minui. Gen. 8. v. 3.

Requievitque a cælo mense septimo, vigesimo septimo die mensis super montes Armenia. Gen. 8. v. 4.

At vero aquæ ibant, & decrescebant usque ad decimum mensem: Decimo enim mense avertuntur cacumina montium. Gen. 8. v. 5.

Cumque transissent quadraginta dies, aperiens Noë fenestram arce quam fecerat, dimisit corvum. Gen. 8. v. 6.

Qui egrediebatur, & non revertebatur, donec siccarentur aquæ super terram. Gen. 8. v. 7.

Emisit quoque columbam post eum ut videret si jam cessassent aquæ super faciem terræ. Gen. 8. v. 8.

*Quæ cū non invenisset
ubi requiesceret pes e-
jus, reversa est ad eum
in arcam: aquæ enim
erant super universam
terram, extenditque ma-
num & apprehensam
intulit in arcam. Gen.
8 v.9.*

*Expectatis autem ul-
tra septem diebus aliis
rursum dimisit colum-
bam ex arca. Gen. 8.
v.10.*

*At illa venit ad eum,
ad vesperam, portans
ramum olivæ virenti-
bus foliis in ore suo.
Intellexit ergo Noë
quod cessassint aquæ
super terram. Gen.8.*

*v.11.
Expectavitque nibilo-
minus septem alios di-
es, & emisit colum-
bam, quæ non est re-
versa ultra ad eum.
Gen.8.v.12.*

vertis'd *Noah* that the waters of the Deluge were not wholly decreased. It was this newes that obliged *Noah* to expect yet the space of Seaven dayes, after which he took the Dove again and instantly gave her leave to take her liberty and Flight; Whether will she go? And where will she find a rest to perch on?

Noah in expectation, stands one while him self, another some one of his Children, at the Window to see whether this Angel of peace would return.

Behold good news, the Dove is return'd; Notwithstanding the Night and the approaching obscurities, I have a glimpse of her with the Olive-branch she carries in her Beak.

Noah what say'st thou? Make hast I pree-thee: receive this little Legat, and take from his mouth the earnest of peace; And if thou hast a mind to have more certain assurances, the term of seaven dayes will put a period to all thy desires.

Here was the last delay; for as soon as the seaven dayes were expired *Noah* cast out again the Dove to the mercy of the Waters, of the Air and Earth, where having at last found footing, she resolv'd to abide.

CHAP. X.

*Noahs descent out of the Ark, and his Sacrifice on the
Hills of Armenia*

*Et aperiens Noë te-
ctum arcæ, aspexit,
viditque quod exsicca-
ta esset superficies ter-
ræ. Gen.8.v.13.*

*Locus est autem De-
us ad Noë, dicens:
Gen.v.15.*

*Egredere de arca tu &
uxor tua, filii tui, &
uxores filiorum tuo-*

NOAH seeing what had passed, uncovered the roof of his Ark, and presently perceived the Earth, the Islands, the Haven, the fields, and the dry'd-up wayes. He heard God also commanding him to depart out of the Ark with all his Company, that he might re-people the universe; which was done according to the Orders God had given him, and immediately the

the same Providence which guided into the Ark the Lions of *Africa*, the Bears of the North, the Tygars of the desarts, and the Pheasants of *Numidia*, sent every one back unto their own Country. I leave unto the curious to imagin what pleasure *Noah* had at the opening of his Cage: when he saw Eagles, Vultures, Austringes, and all birdes take their flight, following the track which was to carry them under their own Climate; God knows also how the Sheep fled far from the Wolfe, the Lyon from the Cock, the Hare from the Dog, which Nevertheless by secret and divine Charms, held in the Ark a Correspondence without Noyse, War, or Enmity.

rum tecum. Gen. 8. v. 16.
Cuncta animalia educe tecum, & ingredimini super terram, crescite & multiplicamini super eam. Gen. 8. v. 17.
Egressus est ergo Noë &c. Gen. 8. v. 18.
Sed & omnia jumenta & reptilia quæ repant super terram secundum genus suum, egressa sunt de Arca: Gen. 8. v. 19.

In fine, during this Jayle-delivery, and these separations, *Noah* was carefull not to do like Seafaring men, who during the Storm and Tempest, invoke all the Saints of Paradise, & make a thousand vowes unto them, which Nevertheless they perform not in the Haven, and calm, but by an infinity of Blasphemies, and by the continuation of their Impieties.

Scarce was this eminent man (chosen by God for the conservation of the world) descended out of the Ark, but he instantly built an Altar, on which he offered Holocausts and victimes in honor of him who had so sweetly, and by such marvellous wayes, conducted him to the shoar and harbour.

Adificavit autem Noë altare Domino, & tolens de cunctis pecoribus, & volucris mundis, obtulit holocausta super altare. Gen. 8. 20.

Never was any Sacrifice more pleasing unto God than that; For he was not satisfied to approve it by a motion of his Eye, as that of *Abels*; but as if the Smoak which rose from the Altar had bin a perfume imbalm'd with musk and odour, God fed himself, or rather to believe what the *Hebrews* conceived, the Spirit of God took its repose in the midst of these imbalm'd fires and Flames which consumed the Sacrifice of *Noah*.

Odoratusque est Dominus odorem suavitatis Gen. 8. v. 21.

Odorem suavitatis, legunt Hebræi, odorem quietis (Noach)

It was in this repose that the Spirit of God and goodnesse felt it self as it were touched both with hor-

ror and pity in consideration of mens misfortunes whose propensions and inclinations to Good are so cold, and unto Evil so ardent.

Weakness worthy of
compassion,

A poor heart meétes sometimes with so harsh Combats, so violent Assaults, and so unexpected Trials, that scarce can those crimes be imputed to it, which the Handes, Eyes, Tongue, and Ears have committed. It is often blind, often it is deceived; Men speak unto it and it is deaf, they interrogate it and it hath neither Tongue nor Speech; What wilt thou do? It is in vain to awaken it; For its Duskie, Moyst, and Terrestrial humors have cast it into a deadly lethargy and into a cruell stupifaction: And if at last Remedies awake this heart, it is molested with so much noise, is it is amidst so many passions and importunities which provoke it, and whisper into its Eares on every side, as it is almost impossible for it to hear the voice of its own Conscience, and the clamors of God.

Et ait nequaquam ultra maledicam terrae propter homines: sensus enim et cogitatio cordis humani in malum prona sunt ab adolescentia sua. Non igitur ultra percutiam omnem animam viventem. Gen. 8. v. 20. cunctis diebus terrae sementis, & messis, frigus & aestus, aestas & hyems, nox & dies non requiescent. Gen. 8. v. 22. Benedixi quoque Deus Noë & filius ejus. Gen. 9. v. 1.

It is then peradventure for this cause God promiseth unto men and *Noah*, that the Earth shall be no more accursed for their sake: He assures them that his revenging hand shall never take the Rod so universally to scourge all sinners: that from henceforth Winter and Summer, Cold and Heat, Day and Night, shall have their courses, periods, motions, and vicissitudes, with order, and by regular intervals.

Afterwardes he stretched forth his paternal, and most mercifull arm upon *Noah*, and his family, blessing his Children, and all his posterity: And it was from this fountain of Graces, and Benedictions, men receiv'd their re-establishment in the World, and a generall Command over the Elements, and Animals, which felt at the same time either horror, love, fear, or respect for them.

CHAP. XI.

The Rain-Bow in the Heavens.

GOD resolving to confirm the Oath, and Covenant he had made with *Noah*, was so good and gracious as to imprint the Seal of his contract in the Clouds, to the end the malice of men might never be able to efface it, and that on the contrary he might be oblig'd never to make war against them, when he should see between him, and the World, those illustrious characters of Love, and those magnificent Articles of Truce, pardon, and peace. Moreover this sign, which appeared in the heavens, was but a Bow without Arrows; It was a resplendent Arch, and a Circle beset with Diamonds, Emeraulds, and Rubies; It was a chain of Gold, Silver, and Pearls; It was a Scarf interwoven with the most lively splendors and the most sensible lights of the Sun and Day. It was the Portrait of Peace, which appeared under feign'd and imaginary colours, or to expresse in a word all that can be thought, and said when we cast our Eyes on this wonder of the Aire; It was the Diadem which *St. John* discover'd on the head of Almighty God: and which therefore was to be for all eternity the Crown of a God, who can never change, but will everlastingly conserve this Garland and Diadem of peace.

O God of peace, goodness, and Love! Great God, who art alwayes loving, and canst never be loved enough! Ah! let not the World be so bold as to take up Armes to disturb thy peace. Lord let all hearts love thee, and let them be tributaries to thy affections. O God of Heaven! all Good, all Just, all Powerfull, powre down no more Storms and Abysses on our heads. Yea my God drown us in those amorous billowes, that if the World must perish at last, let it be in the Torrents and flames of thy holy Love.

Arcam ponam in nubibus, & erit signum fœderis inter me, & inter terram. Gen.

9.v.13.

Cumque obduxero nubibus cœlum, apparebit arcus in nubibus. Gen.

9.v.14.

Et recordabor fœderis mei vobiscum, & cum omni anima vivente, quæ carnem vegetat, & non erunt ultra aque diluvii ad aelendam universam carnem.

Gen. 9.v.15.

Hoc erit signum fœderis. Gen. 9.v.17.

CHAP. XII.

The unhappy effects of Wine.

Cæpitque Noë vir agricola exercere terram & plantavit vineam. Gen. 9. v. 20.

Bibensque vinum inebriatus est, & nudatus in tabernaculo suo. Gen. 9. v. 21.

Quod cum vidisset Cham Pater Chanaan, verenda scilicet Patris esse nudata, nuntiavit duobus Fratribus suis foras. Gen. 9. v. 22.

Unnaturall Impudence.

At verò Sem & Japheth pallium imposuerunt humeris suis, & incedentes retrorsum operuerunt verenda Patris sui: facièsque eorum averse erant, & Patris virilia non viderunt. Gen. 9. v. 23.

Ingenious respect.

Evigilans autem Noë ex vino, cum didicisset quæ fecerat ei filius suus minor, ait: Maledictus Chanaan, servus servorum erit Fratribus suis. Gen. 9. v. 24.

Dixitq;: benedictus Dominus Deus Sem; sit Chanaan servus ejus. Gen. 9. v. 26.

IT is true, that Men were never more at Peace, the Earth never more pulte, and Heaven never powred down so many favours as it shed upon the Earth and the Children of *Noah*. Nevertheless in the mid'st of Pleasure, Peace, Concord, Love, Joy, and all sorts of Benedictions, this poor Man, whom all the Waters of the World, and of the Deluge, could not vanquish, was drown'd at last in a Glass of Wine.

O God! what scandall, what shame, what disquiet, and what disorder in the family of *Noah*! This good old Man, fell cold, and stiff on the ground, and it is not known whether he be dead or alive. His Children run presently to help him, but as if the fume of the Wine, which their Father had taken too inconsiderately, had dazel'd and blinded the youngest of them; instead of casting ashes, and water on the flaming Coals, which consum'd his poor Father, he made a bon-fire of Mirth, and scorn about his Nakedness: and with an unparalleld Impudence discover'd to the Eyes of all his Brethren, what Nature hath concealed. His Brothers nevertheless were more respectfull, and prudent than himself: for immediatly Piety cast veyls over their Eyes, and Love, though Blind, found out Artifices to cover an Object which was neither decent nor lawfull to behold.

It was in recompence of these chaste duties, that *Noah* being returned out of that Abyfs, into which Wine had precipitated him, open'd the Eyes of his Body, and Soul, and afterwards perceiving the unnaturall Impudence of *Cham*, he darted forth the Thunder of his Malediction against his Son *Chanaan*, beseeching likewise God to bless, and fill *Sem*, *Japhet*, and all their Progeny, with his Graces. It was from their Posterity all

the

the Generations of the World are descended ; and they were the Persons who laid the foundation of *Sodome*, *Ninivie*, *Salem*, and *Gomorrhah* ; as also of so many other famous Cities, from whence afterwards Arts, Republicks, Policies, Governments, and all the Empires of the Universe took their Rise.

Dilatet Deus Japhet, &c. Gen. 9.v. 27.

CHAP. XIII.
The Tower of Babel.

AT that time though Hearts were divided, and all opinions different, yet there was but one Mouth, but one Interpreter of Souls, and one common manner of Speech. But as it is very difficult for the Tongue long to bely the Heart ; So it hapned not long after that the Inhabitants of the Earth feeling the Justice of their own Consciences which call'd upon that of God, and threatned them with the comming of another Deluge, resolv'd to build a Tower, and raise the top of it even as high as the Clouds. The chief Undertaker of this famous Structure was the Gyant *Nembrod*, Grandchild to that Reprobate *Cham*, who discovered his Fathers shame. This Architect was of a proud Nature, and of a Capricious humour, believing that his enterprises, and designs, were to be executed without the least opposition.

Erat autem terra labii unius, & sermone eorundem. Gen. 11.v. 1.

Cumque proficiscerentur de oriente, invenerunt campum in terra Sennar, & habitaverunt in eo. Gen. 11.v. 2.

Et dixerunt: Venite, faciamus nobis Turrem, cujus cumen pertingat ad Cælum, & celebremus nomen antequam dividamur in universas terras. Gen. 11.v. 4.

In effect, never was any work undertaken, and advanced with more Expedition, nor with more Ardor, Zeal, and Submission. But the Grand Designer of the World, the Architect of the Universe, and the general Producer of all things, who takes delight to confound the Wisdome of the Wise, and to overthrow the Plots, and Enterprises of the most Powerfull, beholding these Fortifications rais'd neer mid-way, and being able no longer to endure this Audacity, and these presumptuous Attempts, resolv'd at last to over-turn

Descendit autem Dominus, ut videret civitatem, & Turrim quam edificabant filii Adam. Gen. 11.v. 5.

Venite igitur descendamus, & confundamus ibi linguam eorum, ut non audiat unusquisque linguam proximi sui. Gen. 11. v. 7. Et idcirco vocatum est nomen ejus Babel, quia ibi confusum est labium universae terrae, & inde dispersi eos Dominus super faciem cunctarum regionum. Gen. 11. v. 9.

all these Forts, and to cast a generall confusion of Tongues amongst the Carpenters, and Masons. This made a Tower of *Babel*, that is to say of Disorder, War, and Confusion. This stately Building, this lofty Cittadell, this impregnable Fort, was but a Labyrinth of deaf and dumb people, who spake without hearing one another, and cry'd out when it was not in no mans power to help them.

Behold the Enterprises and Designs of the World: Behold the Structure of the Gyants of the Earth, and the Sanctuary of their Pride.

Men are wont to build, with much trouble, they raise Towers, they Flanck Bulwarks, they strive to render themselves impregnable, or rather unaccessable by inferior people, they have also cemented their Walls with their purest Bloud, and a thousand poor Husbands, as many Widdows, and six times as many Orphans must needs have bin swallowed up under these foundations. What comes of all this? The Roof is not yet layd, when a Wind and Tempest riseth, which must carry them away: The sweat and tears of the Workmen, over whom they tyrannized, are ready to make the whole Body of the Fabrick to shake under sad ruins; whatever happen, the Masters and Tyrants shall never enter into it; or if they doe, it shall be but to enclose therein the anxieties of their old age, as in a dolefull prison. Yes, those great Buis of Brass shalbe the first Furnaces of those cruell *Phalarisses*; and those imaginary Theaters of their Grandeurs shall serve but as a Scaffold on which their Glory and Honour shalbe immolated.

Phantasms of the World.

Vanity of this VVorld! glory of a few dayes! Phantasms of the Earth! seeming beauties! Men, what doe you think? and why I beseech you, so many Houses, so many Castles, Cities and Villages? cast your Eyes, on the Tower of *Babel*, and dread at least the fate of the like disaster. Finally then make your VVils, Ingrave

grave your Epitaphs, seek out six or seven Foot of Earth, and from henceforth think only on erecting your Tombs. Go, consult your Ancestors, your Fathers, and Masters; cast your selves at their Feet, enter into their Sepulchers, search into the bottom of their Monuments, and be not affrighted to behold so many ravell'd Crowns, so many broken Scepters, and so much Purple serving only to cover VVorms.

Imitate those many Princes, and great Ladies, who have commanded their Coffins to be made, when they were in perfect health, and who often descended into them to learn, during life, what must happen after death; At least doe like *Philip of Macedon*, who every Day at his waking had a Page to remind him, what he was, and what he should quickly be. I assure my self that these practices will suddenly alter your designs, and that your most serious thoughts will at length rather entertain themselves on Death, than Life, and rather on a Sepulcher, than on a Family.

*Advertisement of
Philip of Macedon.*

*Homo mortalis mori
subditus.*

The end of the first Book.

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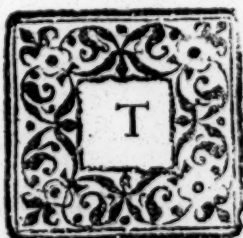
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THE
HOLY HISTORIE,
FIRST
TOME.
ABRAHAM and ISACK,

SECOND BOOK.

CHAP. I.

Abrahams departure out of his Territories, and his entry into the Fields of Moreth, where he erected an Altar, and where God appeared to him the second time.



He *Genius* of Philosophers had reason to say, That the most dreadfull and difficult Trade of the VWorld was to govern Men. In my opinion nevertheless it is not impossible to meet with Kings capable of this Government, provided their Crown, Scepter, and Empire exceed not the bounds, and limits of Nature, and of a purely Politick, and Civil Life, which follows the Conduct of Men, and Laws. And if by the Government of men, this ravishing Spirit understood the Orders, *Idea's*, and designs, which are needfull to guide men amidst

amidst the Accidents, and by-ways of a Moral, Supernatural, and wholly Divine Life; I say, and maintain, that it is not an employment proper for Men, but only the Office, and Function of the most wise, and most holy Providence of God. It was also, as I believe, the opinion of *Aristotles* Master; for I heretofore took pleasure to remark in his most charming, and true *Idea's*, that Man was in this Life, as in an Army, that the Destinies were his ranks, Occasions his weapons, his Enemies all sorts of disasters, his Confederates misfortunes, and finally for conclusion, that he was in the World as in a Field of Battail, in which God was to him a King, Master, Captain and Sovereign Governour. *Pythagoras* was then mistaken, when he said, that God ruled not the sublunary World, to wit Men, but by the assistance of two great Powers, which are Counsell, and Fortune, or Destiny. It is God who governs us, it is his Hand which guides us, his Eye which conducts us, and it is his powerfull Finger which hath Ingraven his Laws, not in Tables of Brasse or Marble, but in the Center of Hearts, and Souls. *Philo* differed not in opinion, as I imagin, when he said, that Man bears his Master within himself, which is nothing else but an internall Light which is the Signet of our Souls, the Spirit of our Spirits, the Life of Reason, and according to the Hebrew Text, a Standard sparkling with Heavenly Lights. Finally it is in the midst of these Lights, that the Voice of the Holy Ghost, and the Word of the Word is heard, and Imprints it self in the Soul with the most resplendent, and luminous Rays that can enter our Spirits.

Now it was, by the Favour, and Splendor of these conquering Lights, and victorious Voices, that *Abraham* was chosen amongst Men, as the Person who would be the most obedient, most faithfull, and most conformable to the Will of God. It was saith *St. Cyril* about the time when *Ninus* held the Reigns of the

Plato in pluribus locis.

The marvellous State of Man.

Vexilla super nos lumen vultus tui. Text. Hebr.

The calling of *Abraham*.

Cyrl. lib. 3. cont. Jul. Apost. Ex medio deceptorum ereptus ad lucē veræ agnitionis Dei vocatus est.

Assyrian Empire, and when the World was buried in the darkest obscurities of Infidelity, that this Angell was drawn out of the Errors of Night to adore the Verities of the Day. It was, as one may imagin, even according to the History of *Moyſes*, either during a most Heavenly ſleep, or in an Exſtatick awaking, or finally by means of an Angell cloathed with an humane Body, that *Abraham* heard diſtinctly the Voice of God, which ſaid unto him,

Abraham, it is time to leave thy Country, and Kindred, and to abandon thy Fathers Houſe.

*Egyedere de terra tua,
de cognatione tua, &
de Domo Patris tui,
& veni in terram
quam monſtrabo tibi.
Gen. 12. v. 1.*

Follow me then, and repair unto a Land, and under a Clymat, which I will ſhew thee; every where I will be thy Star, thy Pole, and my Eye ſhall ſerve as Guide, and Torch to conduct thee to the Haven and Landing-place.

Well then *Abraham*, get thee out of thine own Countrey; leave all thy Friends, and break thoſe many ties, which Blood hath woven in thy Veins and Heart. The Milk thou haſt ſuck'd is from henceforth no other than poyſon, the Nouriſhment thou haſt receiv'd from thy Parents doth but ſuſtain thy Body, and ſtifle thy Soul: In fine the Light and Brightneſs of Heaven cannot be ſeen amidſt the Shades and Smoak of thy Country.

But what! muſt poor *Abraham* leave himſelf? O my God! why doſt thou oblige him to forſake his beloved *Chaldea*, and why wouldſt thou have him ſeparate himſelf from his Kindred and Friends? He is in a flouriſhing City, and thou perchance wilt lead him into ſome ſolitary place or deſart. He lives in Glory and Honour, and poſſibly thou intendeſt to reduce him into a ſtate of Scorn, and Contempt. He wants nothing at Home, and it may come to paſs, that every thing will fayl him amongſt Strangers.

Theſe motives are too weak to break the Deſires, and Deſigns of a Soul which God courteth. *It is a delicious*

delicious thing to leave the streams for their source, and to forsake our selves to give our selves unto our Maker. The World and *Chaldea* are but a poynt in comparison of the Firmament, and all the Elements in respect of the Impyreall Heavens, are but a heap of vapours, and a Globe of exhalations. To this I adde, that the most peopled Cities, and Provinces, are frightfull Dens, liveless Bodies, and most solitary Desarts, if God be not there; and on the contrary, the most dreadfull Solitudes, and least inhabited Grots become Courts and Palaces, as soon as God and his Spirit reside therein. Finally all Reposes are Disquiet, all Peace is but War, all Honours are Contempts, Parents are Traitors, Brothers Envious, Friends Deceivers, Houses and Beds Sepulchers, and Life is but a Death, or at best, but a long, and dolorous sickness, unless God be the Loadstone of our Hearts, the highest pitch of our Glory, and the Center of all our affections: for he shall then be our Father, our Brother, and our Friend, and in his bosome we shall find our Countrey, Parents, pleasures and delights without bitterness, and without any mixture of those passions, which are still arm'd to besiege our Hearts.

Abraham understood all these verities from the very morning of his vocation; and at the first overture of the favours which God imparted to him, he took a Staff in his Hand, and became a Pilgrim in the World, sufficiently discovering, that the life of Man is but a Pilgrimage, and that a Man shall first, or last, reach the Port. It was nevertheless hard for him, as I believe, to take his Wife for a Companion in his voyages, to adopt his Nephew for his Son, and to bring away all his Goods, and Baggage, before his Kindred could have notice of it. Then God knowes what Noise, what Tumult, what Astonishment in the whole Family, and amongst his Allyes: God knowes whether Friends appear'd troublesome, and whether the most indifferent strove in this case to expresse their passion. Let every one

one represent unto himself what may befall him, and what is wont to surprize all those that depart out their Country, and are oblig'd to forsake their Friends; They imagin that even Iron, stones, trees, and beasts, look upon them with the Eyes of Compassion, and that what ever hath least of animation assumes Voices, and Tongues to testify their regret, and bid them adieu. A poor Soul hath then very sensible convulsions, and amidst so violent, and sweet assaults, it is almost impossible to remain a Conquerour.

It is in vain to advertise him, that it is God who speaks unto him, that it is an Inspiration from Heaven which presseth him, and that they are the Graces of Paradise which will triumph over Nature, and Hell.

Notwithstanding these thoughts, and inspirations, the Sun doth not rise, but to present unto him a thousand Portraictures of those whom he hath left behind. The Moon, and Starrs, shew him by Night; and in sleep, nothing but the Images of those whom he hath abandoned, and he awakes a Thousand times with sighes from his Heart, and teares in his Eyes, to imbrace the Shadows, and Phantasmes of his dearest Friends. This is that at last which makes him often renounce his good purposes, and take truthes for Illusious, and Darkness for rayes of light. Alas what Shame, and Cowardise! This poor man is not gone a Musket-shot from the City, and scarce hath lost the sight of his steeple, but he presently reassumes his former wayes, and returns with an intent to build his Tower, or rather his Tomb, on his Chimney's Harth.

Abraham was far more couragious, and the rayes which God darted into his heart made not onely more lively, but more constant Impressions therein. For immediatly he begins his journey, he goes on without prefixing any Limit to himself, he obeyes a single voice, and followes a guide, who having once spoken, disappears.

Lct

Let any one stay him that will, his heart ceaseth not continually to fly, his spirit sees an object which is invisible, and leaving what he hath, he is assur'd to find what is promised him.

Is not this a strange resolution, and will not these generosities be thought too blind in a worldly mind? No truly, these thoughts will never fall into a Soul, which knows the force and power of a vocation wholly divine, such as was that of this incomparable Man, chosen to be the father of Nations, and in whose person God blessed all people and generations.

Faciam te in gentem magnam, & benedicam tibi, & magnificabo nomen tuum, erisque benedictus. Gen. 12.v.2.

Well then: are not the first effects of this vocation great Prodigyes? It is peradventure for this reason *Gregory Nazianzen* terms the vocation of holy Souls, a grace, which hath nothing Common in Nature, and this is that which induced *Zozemenus* to call it a Convincing Revelation, and whose lightning is like a Thunder-bolt which carries away all that stands before it.

S. Greg. Naz. orat. 3. ac orat. 20, & orat. 25. γειαν χάριν. Zozomeus lib. 2. c. 16. γίας θαλάσσης

Whatever it be, the vocation of *Abraham* was a stroak from Heaven, and one of the fairest conquests God hath ever made over hearts.

March then *Abraham*: Carry with thee that happy *Sara*, who makes up the moiety of thy self; and till God shall please to give thee Children, let *Lot* be the Son and be thou a Father to him.

Farwell then for ever dear Land of *Chaldea*; And you *Lot*, *Abraham*, and *Sara* goe joyfully unto *Canaan*.

They are already gon, and I see them departing out of the Territories of *Sichem* to advance directly unto the plaines of *Moreih*. It was in this famous plain, and in this delightfull vally, which divides the Mountaines of *Gelboa* from that of *Hermion*, where the more languishing, and lesse rapid waves of *Jordan* are seen. There God a second time appeared to *Abraham*, and there also he gave him both the promise, and possession

Pertransiit Abraham terram usque ad locum Sichem, usque ad valem illustrem. Gen. 12.v.6.

Borcardus. 1. Paral. c. 7. Apparuit autem Dominus Abram, & dixit ei: semini tuo dabo terram hanc. Gen. 12.v.7

Admirable magni-
fidence,

of the land of *Canaan* for himself and his posterity.

Is not this a most admirable draught of Gods sage prodigallity and illustrious Magnificence, who in exchange of a foot of ground gives intire worlds? He will have the Heart, and for the heart he gives Himself, and in him the Creator of souls, and the Soul of all hearts. Alas! what is a corner of the Earth compared with the Land of promise? what is a country and City in respect of the firmament? And where shall wee find brethren, kindred, or friends, without pretension, interest, or any suspection of deceit, as are found in Heaven?

Ah! I no longer wonder that so many Kings and Queens, so many great Lords and Ladies, have followed the happy, and blessed steps of *Abraham* to enter into the territories of the earthly Paradise, and of Religion. I remain no longer amazed to see so many young gentlemen, brave, rich, couragious, and learned; So many tender, fair, and wealthy virgins who often in the sight of Royall Palaces, and Courtes, make a most sweet; most holy, and most honorable retreit into Cloisters, to see them place their honor, all their delights and riches in a most amiable and delicious prison. Good God! How peaceable are these divorces, how free are these Captivities, and how holy are these resolutions? If God give the whole for a part, Worlds for one kingdome, the Heavens for one Country, and a hundred-fold for one; who wilbe astonished to see a *Theodosius*, an *Anastasius* and a *Michael* quitting the Empire of *Greece* to enclose themselves in a Monastery? Who will wonder to see a *Charlemain*, Son to *Charles Martell*, who abandoned all the hopes he had in *France* to live out of the road of the world, and the Court, on Mount *Soractes*? and what great wonder is it to see in the Kingdomes of *Spain*, a *Veremond* King of *Castile*, and a *Remirus* King of *Aragon*, following the happy steps of a like conduct? Surely I see nothing which is too admirable, when for the same cause *Sig-*
bertus

Zeno : tom. 3.

bertus left his *England*, *Charls* his *Germany*, and so many others, who have forsaken their most vast, and most glorious Monarchies. It was little considerable for *Radegond* and *Baltildus* to despise *France*, though it were one of the Largest, most Noble, and most August Kingdoms under Heaven. It was then yet less considerable for all those, who have followed their steps and examples: for doing what *Sara* and *Abraham* did, they could not doubt but God would guide them out of their Empires into a Land of plenty, where Crowns and Scepters are the Arms of an Eternall possession.

It remains then for all those, whom he hath taken by the hand, as he did *Abraham*, and led them over the Banks of *Jordan*, and through the shades of *Hermon*, to build there an Altar on which they might offer Sacrifices of Love, and Acknowledgments, as *Abraham* did.

*Qui edificavit ibi
Al aren Domino qui
aperuerat ei. Gen. 12.*

CHAP. II.

*The Voyages of Abraham and Sara into the
Land of Egypt.*

Saint *Thomas* hath excellently well noted, that courage is a force of Spirit, alwaies bold, alwaies constant, and which is found not only amongst assaults, onsets and sieges, but it delights also, to sustain a long time the violences which present and oppose themselves to it's desires. It is not then a perfect Act, of Courage, and Force, to undertake some voyage, and to put our selves on our way; But we must advance even unto the End we propose to our selves. And whether it Hails, whether it Rains, whether it Blows, or whether it be fair Weather, we must still have, as a brave Pilgrim said, our track and way mark'd out not on Sand, and Earth, but in the Heavens; that is to say

*D. Th. c. 26. § c. 18.
I in aggrediendo. 2 in
sustinendo.*

above the Sun, and Stars, which have alwaies regular motions, and pass through the midst of Monsters without either stop or seeming astonished. It was, as I believe, on this pleasing Mirror, and on this Card of the most constant designs, and of the most assured voyages, or rather on God himself, that *Abraham* leaving his own Country instantly cast up his eyes, well resolv'd to follow him every where, who served him for a Master, a Conductor, a Sanctuary and Country. He left then the plains and vallies, to ascend the Mountains, as still desirous alwaies to make new progresses, and to advance without any intermission.

*Et inde transgrediens
ad montem, qui erat
contra orientem Bethel,
tetendit ibi tabernacu-
lum suum, et edificavit
quoque Altare Domi-
no, & invocavit no-
mini ejus. Gen. 12. v. 8*

A farwell to the
World.

It is he then whom I see spreading his Pavillions on the top of a Mountain, and erecting an Altar to invoke the name, and assistance of God his Conductor.

Listen a while, and hear from his mouth the thoughts of his Soul.

Great God! I have forsaken all for thee, and at the first command I received, I obeyed the voice of thy most amiable providence; at length behold me here out of my Country, far from my own Possessions, and severed from my friends: I am ignorant, where I am; but I only know, that I am with thee. It sufficeth me, O my God, all my desires are pleased, and my Soul is fully satisfied. Farewell all my kindred, farewell my friends, farewell my Country. O my God! me thinks at every step I make, I conquer a Kingdom, all my guests are Kindred, the little Hills are my Dungeons, the Fields my Cities, and all that the day discovers to me of Earth, of Rivers, of Air, and of Seas, is my Country, my House, and my place of entertainment. O God! how Magnificent are thy bounties, and how delightfull it is to follow, and serve so sweet a Master as thy self? Ah! let my Mouth, and Tongue bless thee, and let them not from henceforth serve but to invoke thy holy name. In fine, I will not only ingrave these thoughts upon this Altar: But to the end I may publish

publish them through all the Countries whither the Sun carrys his light; I make my self the Companion of this Storie, and without further delay I leave the East to advance unto the South.

It often happens that God makes use even of the least sensible, and most inanimate Creatures to impart his graces unto his Elect. Sometimes he enters into the Heart with the break of Day. His Lights, and Clarities often mingle themselves with the Night, and when the Sun sets to give rest unto the Body he causeth a miraculous Morning to arise, which awakens the Soul: Now I no wayes doubt, but our Pilgrim in his journeyes towards the South feels also more resplendent ardors, and more infired lightnings, which inflam'd him with more violent, more zealous, and more lively desires and designs.

Mean while a generall famine came over all the Land of *Canaan*; in so much as our happy Traveller is enforc'd to take a farther journey, and to descend into *Egypt*: where flying from the sythe, and weapons of that merciless thing, which alwaies takes his enemies by the throat, he falls into the hands of an other no less cruell Monster, who commonly steals in by the eyes to surprize and suffocate Hearts.

This man wholly inlightn'd by God, and who carried in the bosome of his faithfull moiety, the purest, and most holy flames of his Love, beheld a far off the smoak of a most dangerous fire, and fearing least his dear *Sara* should be there either by mishap or force surpris'd, he thought it fit to say unto her.

Wife, we are here on the Confines of *Egypt*: but yet I am afraid, lest these souls a thousand times more black than their bodies, lay not some blemish on thy chastity. I fear lest these Ravens of *Egypt* should powre down on the beauty of thy Face, and make it serve as a prey to their most infamous Loves, and afterwards my life as a victim to their sensuality.

I 3

Tell

Perrexitque vadens, & ultra progrediens ad Meridiem. Gen. 12. v. 9.

Facta est autem fames in terra, descenditque Abram in Aegyptum, ut peregrinaretur ibi: praevaluerat enim fames in terra. Gen. 12. v. 10.

Cumque prope esset ut ingrederetur Aegyptum, dixit Sara uxori suae: novi quod pulchra sis Mulier. Gen. 12. v. 11.

Et cum viderint te Aegyptii, dicturi sunt: uxor illius est, & interficient me & te reservabant. Gen. 12. v. 12.

Dic ergo, obsecro te, quod soror mea sis: ut bene sit mihi propter te, & vivat anima mea, ob gratiam tuam. Gen. 12. v. 13.

Cum itaque ingressus esset Abram Aegyptum, viderant Aegyptii Mulierem quod esset pulchra nimis. Gen. 12. v. 14.

Tell them then I pray thee, that thou art my Sister, and that I am thy Brother, to the end I may escape by this amiable Stratagem.

Et nuntiaverunt principes Pharaoni, & laudaverunt eam apud illum, & sublata est Mulier in domum Pharaonis. Gen. 12. v. 15.

All these forecasts were not grounded on a vain fear, and some erroneous Judgment: for scarce were these two Doves of *Chaldea*, these two Turtles, and these two chaste Lovers entred into *Egypt*; but instantly the Princes of *Pharaoh*, who were the Ministers of his impurities, carried away the chaste *Sara*, and brought her to Court; which was a *Seraglio* of luxurie and lubricity. Mean while what can a chaste, and couragious Husband say, or think, who sees before his eyes the rape of his Wife. Unfortunate *Abraham* what wilt thou doe? are these the Promises which God so often made thee of filling thee with all his favours and benedictions? Ah what can the loss of a Wife make a Man a Father of all People, and Nations? and is this the recompence of that Faith, Obedience, and Piety, which seemed not to raise up thy Body from the Earth, but to Elevate it to the Heavens? Behold War on the one side thundering against thee; and on the other side Famine pursuing thee, and *Egypt* which hath ravished from thee all the honours, pleasures, and purest entertainments of life.

Most just apprehensions for Worldly Men.

From whence then spring all these misfortunes? Is it perchance because thou hast too suddainly left the way which God had marked out to conduct thee between the arms of a most loving Providence, which was able to nourish thee in the midst of desarts and famine? It is peradventure because thy vows, and Sacrifices, were not perfect; Or else art thou not charged with the spoils of thy Family, by the excess of an ill regulated Love? Or finally hast thou not propos'd to thy self for the end of thy travell the hopes of some gain, or traffick? Or else that which is apparently more honourable, hath not the curiosity of seeing, and knowing, what is done elsewhere, snatched thee out of

Caldea

Caldea to hurry thee into unknown Countries?

I confess, that commonly these are the Western Winds, which swell the sayls of those who travell either on Land or Sea.

But certainly as for *Abraham* nothing less than such designs: Why then will you tell me, that it is God who afflicts him, and wherefore is that, which he doth for his sake, so rudely, and furiously crossed?

Ah! my friend whoever thou art, who askest this question, take not ill what I say unto thee, that thou art a stranger, and Pilgrim in the Land of God, and in the wayes of vertue. In a word, thou knowest not the secrets of a Conduct wholly Divine, which is accustomed to employ all the instruments of mis-hap, and all the disgraces of fortune, to erect trophies unto its dearest friends: often war, plague and famine, maladies, affronts, falls, exiles, and all that is most dreadful in Nature, take up armes to assault the life of one predestinated person; but afterwards Comets transform themselves into Rainbows, Famine changeth its syth into the horne of abundance, affronts become honours, misfortunes become favours, banishments palaces, and all the moments of Dayes and Nights will render themselves celebrated by some new benefit in favour of these happy infortunates.

Triall of Constancy

Fine Metamorphoses.

Courage then *Abraham*, and no wayes doubt, but the fidelity which *Sara* hath vow'd unto thee will be proportionable to that thou rendrest unto God. As for *Pharaoh* his Hands are bound, his Eyes blind-folded, and his Heart so full of bitterness, and grief, as at present he cannot attend to the research of remedies, and of his own liberty. Lay aside now all thy fears, and thou also *Sara*: for thy Heart is a Sanctuary of Peace, and a Temple of Love, of which God alone, and *Abraham* keep the Keys: Besides, these clamours thou hearest, and which resound every where, are but the forerunners of thy liberty, and the witnesses of the vengeance

Flagellavit autem Dominus Pharaonem plagis maximis, & domum ejus propter Sarai Vxorem Abraham. Gen. 12. v. 17.

vengeance God hath already taken of *Pharaoh*, and likewise of all the Princes of his Court.

Vocavitq; Pharaon, Abram, & dixit ei: Quidnam est quod fecisti mihi? nunc igitur ecce conjux tua, accipe eam, & vade. Gen. 12. v. 19.

The Court of *Pharaoh*.

In effect this great God, who is jealous of the glory of his, sent such harsh scourges to *Pharaoh*, and all those who had bin his complices, as scarcely had this unhappy Prince the means to see the Face of *Sara*. This disastrous Court is no longer but a Dungeon of Darkness, a Galley of Slaves, and a large Hospitall of despairing Franticks. Every where Violated Chastity, the Rights of Mariage, and Hospitality, dart forth Thunder-bolts; And from the poysoned shafts nothing but lamentable voices, and bitter plaints are heard, which correspond with the stroaks of a most holy and just severity.

Ah God! if these salutiferous cries could be carried upon the wings of the Winds from one Pole to the other, to advertise so many Egyptians, who are either in the Dust of the World, or breath the air of the Court. Cry out then Pharaoh, cry out, and awake so many sleepey Souls, which lie in soft Downy Beds, as Coles under Ashes to entertain the ardor of their impurity.

Doe you see these lascivious men, and these ravenous Wolves, who are in quest of their Golden fleece, and seek out Flesh, and Bloud, to satiate the rage of their brutality. For this they ingage their Servants, and Hand-maids they subborn confidents, they lay ambushes every where, and either, soon, or late, some chaste *Sara* must be taken away.

Luxuria dulce venenum, perniciofa potio humanum corpus debilitat, & virilis animi robur enervat. Hugo à S. Vict. lib. 4. in st. Monast. l. 1. l.

But at the same time, saith *Hugo Victorensis*, the poyson of their infamous Mouths cast forth into the Bosom of Virginity, reascends into its Source and steals almost insensibly into the Veins of a Body, which immediately becomes corrupted; from whence ariseth, that the Heart it self is presently infected, and it is from this Plague of Souls, and this Canker of Bodies, so many fatall blindnesses, so many blind furies, and so many furious errors doe afterwards Spring, which

cause

cause in the Body an Abyſſe of Maladies, and in the Soul a Maze or Labyrinth of reason. These burning coales, and these flames, saith *Justinian*, which beget such sad fires in the body, and fill souls with so black, and thick a smoak, rise from the fire of hell. It is this fire to which good chear serves for Nourishment; It is this fire which Pride, and Presumption inflame and inkindle on all sides; It is this fire whose sparkles are Lascivious provocations, its smoak is but a most dishonorable Fame, its ashes are Miseries, and Calamities, and in fine, it is onely in the Hells of this World where this intestine fire is found.

Ignis internalis est luxuria cujus materies gula, cujus flamma superbia, cujus similitudo prava colloquia, cujus fumus infamia, cujus cinis inopia, cujus finis gehenna. Laur. Just. c. 3. de sop. in lig. vite.

Let us judge then after this of the Greatnesse of Evill by the excesse of Punishment, and if some one have a mind to die the most detestable death in Nature, let him lead the most enormous, and execrable life which can be in the sight of Heaven.

But let us return to *Pharao*, who was constrain'd to stifle his unlawfull Loves in the Ocean of his miseries, and who at last restor'd to *Abraham* the flower, which had bin cruelly wrested from him.

CHAP. III.

The Agreement of Abraham and Lot upon the Controversy between their Shepherds.

PPeace and Purity are two sisters, which have no other Father or Origin but Love, and the Spirit of God, which cannot breath but in a calm and in cleanness, there is its native Air, Element, Temple, and the usuall place of its residence; And it is peradventure for this reason *Solomon* was accustomed to adorn the gates of his Temple with Lillies, and Olive-branches, desiring thereby to inform us, that none are to enter there,

Inseparable companions.

K

there, but by the doors of Peace, and under the shade of the Olive-branches, which are marks and symbold of Peace and Purity.

This being so, I wonder not that *Abraham*, who was animated with the Spirit of God, and endued with no other than the purest passions, did expresse so much love, and inclination to Concord and Peace.

*unde et facta est vix
inter pastores gregum
Abram, & Loth, Gen.
13. v. 7.*

He seemed Neverthelesse to have some cause to commence a sute, to wage war against *Lot* for the preservation of his rights, and authority, which might receive some prejudice by the strife, which arose between his servants, and those of *Lot*, their design being to become Masters, contrary to Justice, and Reason. Which *Abraham* seeing, to prevent all the disorders which might ensue on this first design, he saith unto *Lot*,

*Dixit Abram ad Loth:
ne quæso sit iurgium in-
ter me & te, & pasto-
res meos, & pastores
tuos, fratres enim su-
mus. Gen. 13. v. 8.*

*Ecce universa terra
coram te est, recede à
me obsecro, si ad fini-
stram eris, ego dexte-
ram tenebo, si tu dexte-
ram elegeris, ego ad
sinistram ibo. Gen. 13.
v. 9.*

Nephew I pr'ythee remember, that hetherto I have not treated thee as an Uncle, but rather as a Brother; what a scandal would it be, if we should begin to live together either like strangers, or else as Enemies? I had rather lose all the goods of the world, than that of thy friendship: But I see clearly that these Shepherds, and mercenary friends, are the persons who endeavour to engage our passions with their interests: It would then be more prudently done to sever our flocks, than to disunite our Mindes, and therefore dear Nephew take what you please. If thou goest to the right hand, I will take the left: and if the left, I will passe to the right.

Interested Souls.

Well then, is not this to love peace, and to purchase at his own expence so pretious a treasure? Is not this to be magnificent, and can any one seek an accord with more Prodigality? Where are then these little hearts, and these narrow Souls, which are still bury'd amidst their own interests? Where are these worldly People whose Eyes may sooner be turn'd out of their heads, than monies out of their hands? Where are all these Pettifoggers, and these Lawiers, who are alwayes for delatory

delatory sutes, and place all their hopes on a forged will, or a false contract? They are like Moles, which have alwayes their Noses in the Earth, and incessantly enlarge their holes and graves. What shame is it for a man of courage to be still fighting on a slight occasion, and to contest upon the point of a Needle who shall carry it? Alas! where are the *Abrahams*, where are the brothers, kindred, and friends, who shall say one to the other, for Gods sake let us live peaceably, rather let us dye a thousand times, than wage war for those goods which either soon or late we must leave?

My God! These are generous, and heroick thoughts; To hear them, I conceive my self to be in those golden Ages when men carry'd their hearts on their lips, Crowns of Olive-branches on their heads, hornes of plenty in their hands, their eyes in each part of their body, and the Chains of a holy friendship as bracelets and collers of Gold; Finally where the goods of the earth were trodden under foot as common to all men. And this caused that plenty of all things was carry'd every where upon a Triumphant Chariot, casting Gold, and Silver to all, that would but take the paines to gather it. God himself governed the Reignes of this fortunate Chariot, and as if he had a purpose to make every man a Monarch of the universe, he said the very same to them as to *Abraham*, when the love of Concord, and Peace, had sever'd him from *Lot*.

The Golden Age

My friend *Abraham*, lift up thy Eyes, and turn thy self on all sides from East to West, from North to South: These immense spaces, which thou beholdest, shall be under thy Empire, and afterwards at the end of thy life, thou shalt leave them for an inheritance unto thy posterity, which shall be numerous, which shall equall the sands of the Earth: Rise then *Abraham* and begin again thy journies, and wayes, over the whole extent of the Earth; for this is the reward I intend to give thee.

Dixitque Dominus ad Abram, leva oculos tuos, & visle à loco in quo nunc es ad aquilonem, & meridiam, ad orientem, & occidentem. Gen. 13. v. 24.
Omne terram quam conspicias tibi dabo, & semini tuo usque in sempiternum, faciamque sicut tuum sicut pulverem terrae. Gen. 13. v. 25.

*Surge ergo, & perambu-
la terram in longi-
tudine sua, quia tibi
datus sum eam. Gen.
13. v. 17.*

*Typot. lib. i. Symb. Ju-
stitia pacem, copiam
pax attulit.*

Well then; Is not this a most powerfull motive to Love Peace, and to bestow all that one hath to acquire a Good which draws with it all sorts of blessings and felicities. For my part, I believe, that *Gregorie* the XIII. had learnt by example the happy advantages of this verity; for having Commanded a Picture of Peace and Justice to be drawn, he caus'd a Vessell full of Flowers, & Fruits to be added, with this Motto, *Justice hath given us Peace, and Peace hath bestowed on us Goods in abundance.*

Abraham might have justly taken the same Armes, and the like Inscription. I represent also to my self, that such as seek Peace, and Tranquillity, may all say, and doe like *Abraham*. Let us conclude, that we must often give way unto their Interests to become Masters of Hearts, Goods, and Possessions: that it is a most sweet and profitable art to lose a little for the gaining of Peace, which is wont to bring with it all that can be desired.

CHAP. IV.

The Victories of Abraham, and the assurances God gave him of a most flourishing Posterity.

A Warlike Tran-
quillity.

THE desires, and inclinations, which we may have for Tranquillity ought not to destroy force of Courage, which, as a Philosopher heretofore said, are the Arms of the Soul, and as it were the Wings of the Body. There are nevertheless faint-hearted Men and Effeminate Spirits, to whom the name of Peace is not venerable, by reason the bare noise of the justest combats useth to put them into a Feaver. They are like that Coward of *Athens*, who dy'd hearing a Trumpet, which was sounded at the beginning of an assault, or rather that heartless *Sybarite*, who seeing a Dart but

in Picture made a vow never to use a Sword, or Dagger, never to come into the Field, were it but to mow Grass.

This is not to have a pacifique Spirit, and inclinations unto Meekness, and Peace, but rather to bear under a humane Body the Soul of a tender Chick; or at least such people resemble those Indians, who tremble at the sight of their own shadows, and from whom, if one should take away their Hands when they are obliged to Eat or Drink, one would judge them to be Statues and feather'd specters, which tremble at the least breath of Air.

A shamefull Puff-lanimity.

There is then an other Spirit of Peace, which delights in Tranquillity, and knows not what it is to seek occasions of War, and pretences of dissention; But where once Right, Piety, Alliances, or violated Justice put Arms into their Hands, at the same instant this vapor which was hidden in the Clouds, and framed Veils against the violences of the Sun, begins to convert it self into a Mass of flaming Coals, which set fire on the Heavens, and puts the Earth into a dreadful fright.

Behold here the Image of a generous courage of a pacifique Soul, and of a most valorous Heart; every where it setteth Peace, every where it accordeth differences, and never refuseth any Treaty of Union: But where it is provok'd, and that there is need of preserving its own Rights, or revenging the injury done unto Allies, you instantly see it in the Head of an Army: It orders Troups; It is in the fight, at the charge, at the spoyle, at the chase, and in action; briefly it is all Heart, and its Body seems to be chang'd into Arms, and Hands, to defend its Life, its Right and Honor.

But who would have believed, that *Abrahams* humour, and courage, had been of this temper, when he was only seen to take *Lot* by the Hand, and say unto him, that all his goods belonged unto him, and that to

avoid War he gave the World for a Field of Peace, and for an assured testimony, that he prefer'd a quiet Life before all pretensions whatsoever.

Tulerunt omnem substantiam Sodomorum & Gomorrhæ, &c.

Gen. 14. v. 11.

Nec non & Lot, & substantiam ejus, &c.

Gen. 14. v. 12.

Et ecce unus qui vaserat nuntiauit Abram Hebræo, &c. Gen. 14.

v. 13.

Quod cum audisset Abram, captum videlicet Lot Fratrem suum, numeravit expeditos vernaculos suos trecentos decem & octo: Et persecutus est eos usque Dan. Gen.

14. v. 14.

Percussitque eos, &c.

Gen. 14. v. 15.

Reduxitque omnem substantiam, & Lot Fratrem suum, &c.

Gen. 14. v. 16.

At vero Melchisedech Rex Salem, proferens panem & vinum: Erat enim Sacerdos Altissimi. Gen. 14. v.

18.

Benedixitque ei, & ait: Benedictus Deus excelsus, &c. Gen. 14.

v. 19.

Et dedit ei decimas ex omnibus. Gen. 14.

v. 20.

Egressus est & Rex Sodomorum in occursum ejus. Gen. 14.

v. 17.

Nevertheless when News was brought him, that the King of *Sennay*, the King of the *Elamites*, the King of *Pontus*, and he that was commonly called the King of Nations, were become Masters of the Field, and of the *Sodomites* Country, (who were his confederates,) and that even after the taking of *Sodom*, poor *Lot*, who fell into their Hands, was lead by their Command into a sad Captivity; At the very same instant this peaceable Traveller, instead of a Staff, took Arms into his Hands, and having selected three hundred and eighteen of his bravest Servants, he went forraging the Country, and so couragiously pursued his Enemies, that afterward being come to the confines of *Judea* neer the Fountains of *Jordan*, and finding them still wholly puffed up with the success of their victories, and loaden with their booty, he set upon them with so great courage, and dexterity, as at last he put them to a shamefull rout, and gave them so generall a defeat, that he brought back both *Lot*, and all his Goods, with the remainder of the spoils of all the *Assyrians*, who were all either dead or put to flight.

After this defeat *Melchisedech*, who was King of *Salem*, and also high Priest of the most high, offered Bread, and Wine, as a thanksgiving for the victories he had gained: Afterwards he gave his benediction to *Abraham*, who also presented him with the tenths of his spoils and of his whole booty.

The King of the *Sodomites* fayled not to render his duties unto the Conqueror; for he presently made hast to *Abraham*, who treated him as a King, and as one of his Allies.

CHAP. V.

The Assurances God gave unto Abraham of a most flourishing Posterity.

AMidst all these successes and congratulations *Abraham* who had settled Peace in *Judea* and in the Neighbouring Territories, felt his Heart to have some desire of making War against him, and, as if fear and distrust had been willing to banish Faith from his Soul, he began already to complain, or at least to present some request unto God, saying,

Ah my Lord ! where is this so flourishing Progeny ? where is this so numerous posterity ? and where are these Children thou hast promised me ? Can it possibly happen, that a Stranger and a Servant should be the support of my House, and the Inheritor of all my Fortunes ? I see my self encompassed with Enemies : I feel my self burthened with old age, and there is as it were no longer any probability I should ever hope for Children.

I very much doubt whether *Abraham* had ever an intention to complain. However he was somewhat afraid, and God to deliver him out of his fear said unto him in most express terms, *Abraham* fear nothing, for I have promised to keep thee alwaies in my protection and to be for ever the recompence of thy Faith and hopes.

*Noli timere Abram ;
Ego protector tuus
sum, & merces tua
magna nimis. Gen. 15.
v. 1.*

But yet Lord ! saith *Abraham*, what is that thou wilt give me ? for a long time, is already spun out since I have been in expectation, and I have not the possession of any other Goods, than those I could hope for from your bounty. Certainly the Privacies of a Holy Soul are in highest esteem with God ; was there ever any thing more free, more open, and *Genuine*, than the Heart of *Abraham* ? What Favourite of the Kings of this

*Dixitque Abram : Do-
mine Deus, quid dabis
mibi. Gen. 15. v. 2.*

this World would be so confident as to say unto his Master, what this Good Old Man said unto God: Nevertheless God was pleased with this Libertie; And as if he ment to increase so amiable a freedom by new assurances of his Power and Will,

Eduxit illum foras, & dixit illi: suspice caelum & numera stellas si potes. Et dixit ei sic erit semen tuum. Gen. 15. v. 5.

Non erit hic haeres tuus: sed qui egredietur de utero tuo, ipsum habebis heredem. Gen. 15. v. 4.

Igitur Sara uxor Abraham, &c. Gen. 15. v. 6.

Dixit marito suo: ecce conclusit me Dominus, ne parerem; ingredere ad ancillam meam, si forte saltem ex illa suscipiam filios. Gen. 16. v. 2.

He made *Abraham* come out of his Pavillion, and then not satisfied with having promised him a Posterity numerous as the Sands of the Sea, He shewed him the Heavens, with promise that the number of his Children should equall the Planets and Stars of the Firmament. Adding to him afterwards, that suddainly he should have a Son by his dear *Sara*, who should be the Heir of his possessions, and the ornament of his Family.

Notwithstanding all these Assurances and promises *Sara* who felt her self Barren permitted her Husband what the Law and Custom of that time allowed; And much more, for this Chast Wife humbly intreated, that *Agar* though a Servant, might share with her in his Bed and affections; but as it commonly happens that Honours trample on the Right and Duties of Nature, *Agar* was no sooner become a Mother, but she would be at the same time also a Mistress.

It is a very strange spectacle to behold the insolences of Fortune. *There is nothing so insupportable as a proud poor Man, as a Servant who is become Master, and, as a beggarly Woman who hath the Keys of a good House.* These Monsters of Mankind resemble those Exhalations, which after they are raised from the Dunghils of the Earth, take the shape of the Sun, or of a Comet, whose aspect is terrible and dreadfull to all beholders. They are also like those little Streams about four or five Feet in breath, which run Serpentizing about Cities, and sometimes commit so many spoils in one hour as the Sea would not doe in a hundred years.

But as the Sun with two or three Days of heat dries up these Torrents; so God in the twinkling of an Eye humbleth

Humane Monsters.

humbleth the Pride of all the insolent, and there is nothing so detestable in his sight as a Proud Man, who was Born in Misery and Poverty, unless those blind furies chance to relent either through due consideration, or some cross fortune, which invites God to resume his Eyes of Compassion to behold their Disaster.

So *Agar* having been disgracefully driven out of *Abraham's* and *Sara's* House, when her wandering heart had leasure to entertain more humble and mild thoughts; God who hath fatherly tendernesses for those who place their whole strength and Consolation in Meekness and Humility, immediatly sent an Angel to her, who promised her a favorable return; and besides, gave her assurances that shortly she should have a Son, who should be called *Ismael*: in effect, she conceived, and was delivered, as the Angel had said, *Abraham* being no lesse than fourscore and six years old or neer upon.

CHAP. VI.

The Continuation of the favours which God conferred on Abraham.

THE Love which God bears to all Creatures is a rare Artist, it is alwayes active, alwayes ardent, and never seen idle; It is a fire which is continually seeking new aliment; It is a torrent which never stops; it is a lightning which cannot long remain inclosed within a Cloud, & a Planet which knows not what repose or retirement meaneth. Painters for this reason gave it wings, and in pictures it is for the most part ever seen with one foot in the air.

Love never idle

Wee must not then wonder, if the heart of *Abraham* being replenished with this Love, God commanded him to March, and still to advance.

L

But

But what ! was it not sufficient to have even run for the space of Ninety and Nine years, and been in a Continuall journey during the whole course of his life ? was it not time to make a halt, when he saw himself neer the shoar, and that his life was arrived almost in the Haven ?

Apparuit ei Dominus, dixitque ad eum : Ego dominus omnipotens, ambula coram me, & esto perfectus. Gen. 17.v.1.

It imports not (saith God unto him) it is I that speak, and thou must obey : On then *Abraham*, pass farther, I will be a Spectator of thy Voyages, and of the Progresses thou shalt make in the way of perfection.

Alas ! if all Men had this lesson deeply ingraven in their Souls, and if all such as make Profession of following God were resolved never to make a stop upon the Earth, untill they were arrived at the proposed end ; What Progress would be seen in Vertues, what advances in the way of Paradise, and of Glory ? Moreover, if we had often this thought, that Gods Eyes are fixed on all the Motions of the Body and Soul, should we find so many Cowardly, Idle, and Lazy Persons standing with their Arms across, and whose Reason is buried in a shamefull Brutality ?

Equality sometimes very dangerous.

Is it vain then God Commands us to goe alwaies ascending, from one degree to another, and not to doe like those stinking Waters which stop in the Mire ? But sometimes to little purpose doth he shew himself, and make himself felt by the effects of his Holy presence ; no Body sees him, and none but an *Abraham* hath Eyes to know him, and Feet to follow him every where.

It is likewise with him he makes an attonement, and it is in his Person he establisheth the King of Men, and the Father of all believers. Moreover as it is the Custom to impose on things a name Conformable to their Nature, and as it appertains only to the Elect, and such as are predstinatied, to have Names which must be registred in the Book of Life, and which neither times nor seasons will ever efface ; so God changed his name, which

which till then was *Abram*, adding to it one Divine Letter, and one of those Sacred Ciphers of which Men use to express the ineffable Name of God, a very evident Sign that he was one day to take (as the Apostle saith) his Origin and temporall Birth from *Abraham*. *Hieronymus in trad. Heb. in Genesim. Lib. 2. ad Heb. 2. οσχήματα τῆς ὀνόμας*
 I adde to these Conceptions of St. *Ferom*, that Names (as the most faithfull Disciples of *Plato* believed) being the Chariots of Nature and of Essences, It was necessary that *Abraham*, who was the Father of all Nations, should have also the Title of it, and that his name should be an Illustrious Witness thereof.

Presently after, as if this fortunate and glorious Name had been the Seal of the Contract, and of the Alliance which God made with *Abraham*, he would render it more sensible, and adde to these Cyphers of Love an Impression of Grief, and a Character of Blood.

Then was Circumcision commanded not only for *Abraham*, but for all his Children, and Servants, and in generall for all those that should be numbred amongst his Generations; provided nevertheless they were Males; for Women were exempted from the Law: Concerning the time prefixed for the accomplishment of this precept, it was not to pass the term of Eight dayes; and the proposed End was no other than mens accord and peace with God, who foreseeing the War which the Body is wont to wage against the Soul, gave a Command to cut off the Prepuce, as the Center of the impurest and grossest humors, which use to nourish and infire the flames, to inkindle the fume of the Pyle in which the chastest purities are consumed. *Commandement for Circumcision. Hoc est pactum meum quod observabitis inter me & vos, & seminum post te: Circumcidetur ex vobis omne masculinum. Gen. 17. v. 10. Infans octo dierum circumcidetur in vobis, omne masculinum in generationibus vestris: tam vernaculus quam emptilius circumcidetur & qui cumque non fuerit de stirpe vestra. Gen. 17. v. 12.*

This is the opinion of Saint *Thomas*, St. *Chrysostom*, and *Theodoret*; who adde, that the Circumcision of the Jews was but a Corporall Figure of that Circumcision which should be in the Spirit of Grace, and in the blessed Law of the *Messias*, who desires not a Sacrifice

crifice of Bloud and rigour, but of Love, whose amiable and holy tyranny is sometimes more violent over the Soul, than the Law of the Jews hath ever been over the Body.

of circumcision sign
Peace.

Moreover Circumcision was not only a Figure of Baptism, but a Constant and infallible Mark of the agreement God had made with *Abraham*: Now this ordinary denotation of Love, and this sacred Testimony of Peace was to be imprinted on the Body of the *Hebrews*, that the remembrance of the favours God had shewed them might increase their duties of Obedience, Piety, and Faith towards God.

Thirdly this effusion of Blood was a lively representation and animated by the Faith of *Abraham* who obeyed the Voice of one God, who presently cast Veils over his Eyes, infused Light into his Mind, and Fires into his Heart, which made him abandon all Creatures to remain under the sole Protection of Heaven.

In the fourth place this Phlebotomy served to distinguish the Jews from other Nations; so that as heretofore the Grecians esteemed all the People of the World barbarous and brutall; so the Jews had a Custom to call all those Uncircumcised, who would not subject themselves to Circumcision.

In fine, this rigour, and this Bloodie precept God imposed on the *Hebrews* was an effect of the first Disaster which deserved tears and cicatrices of Bloud. This was the Remedy which Men had to heal this fatal wound which remains still bleeding.

Now there needed such a healing hand, as that of *Abraham*, to receive this Bloudy but efficacious Medicine, which was to mollifie not only the Obduration of the Jews, but had also a secret vertue to wipe away the stains of that mortall Poyson, which the Serpent of Paradise, or rather of Hell, had vomited into all Hearts. This was then a particular favour of God unto *Abraham*, but it was not the last; for he gave him afterwards

afterwards the ultimate assurance that *Sara* who was 90. years old should be the Mother of a Son, who was to be not only the Prince but the Head and Father of Nations. This Son at the same time received his name from the Mouth of God even before his Birth, and the name imposed on him was that of *Isaack*, a happy and pleasing name, which sounded so sweetly in the Ears of *Abraham*, as presently his poor Soul being unable to bear the excess of this contentment, he felt himself surprised with an Amorous fainting, which cast him upon the Earth, and left him no words in his Mouth, but smilingly to say, My God! is it possible that an aged Man a hundred years old should be the Father of a Child: Omnipotent God! what News dost thou bring unto these poor Parents? what joy, what pleasure, and what transport in their Souls? what will Men say, when *Sara* shall grow great with Child by a Miracle from Heaven? what Song of Triumph, and what acclamations will there not be heard throughout all *Judea*? will not so many Servants and Handmaids who see all their hopes dying with *Abraham*, resume a new life, when they shall perceive the Birth of a Master, whose life must be their only support.

In truth these thoughts and a thousand such as use to happen upon a like accident, are too deeply ingraven in Nature and in our Hearts to appear barely on the Lips, and upon Paper. The Spirit may well conceive them, but Hands have but too weak and lifeless touches to frame some draught of them. It appertains only unto silence and raptures, to say what we can scarcely believe or think.

Most just resentments.

France I call thee as a Witness; for thou canst represent unto us, if thou wilt, an Image of *Abraham's* and *Sara's* Joy; thou canst publish to us, if thou art so pleased, the sentiments of the justest and most holy King and Queen in this World, for whose felicity, we can but wish the Birth of a Child. At least we should even hear them-

Et ex illa dabo tibi
filium, cui benedictu-
rus sum, erique in
nationes, & reges po-
pulo: um orientur ex
eo. Gen. 17. v. 16.
Et ait Deus ad Abra-
ham: Sara uxor tua
pariet tibi filium, vo-
cabisque nomen ejus
Isaac, &c. Gen. 17. 1
Cecidit Abraham in
faciem suam, & risit,
dicens in corde suo:
putasne cum enario
nascetur filius, & Sa-
ra novagenaria pariet?
Gen. 17. v. 17.

themselves, when Heaven gave them a Dolphin, who was expected for the space of two and twenty years, and then we might have beheld on their Faces the smiles of *Abraham* and *Sara*, we might have seen that which cannot be expressed by words, and finally, those Echo's, which corresponded with the publick acclamations, might have opened to the understanding what I cannot lively enough explain.

C H A P. VII.

The Charitie of Abraham towards Pilgrims, and the tendernefs of God towards him.

Gods Paternall
Love.

I Know not whether I ought rather to admire the continuation of Gods favours to *Abraham*, or the constancy of his vertue and piety towards God and his Neighbour. God ceaseth not to follow him, and since his departure out of his Country, as a good Father should doe to his Child, he alwaies held him by the Hand; And *Abraham* hardly ever lost sight of him, or at least his Heart hath alwaies most dearly conserved him. The life of *Abraham* then was a Combat of Constancy, and a Duell of Love, where on the one side when God attaques him, this generous Courage corresponds on the other side, and makes a strong defence. It is a Pilgrimage in which God goes first and *Abraham* next. These are but researches, pursutes, and solicitations. God gives himself entirely to *Abraham*, and *Abraham* hath nothing which he gives not for his sake.

*Apparuit autem ei
Dominus in convalle
Mambre sedente officio
tabernaculi sui in ip-
so fervore diei. Gen.
18. v. 1.*

He made this evidently appear, when being in the Valley of *Mambre* at the opening of his Tents, about high Noon, he saw three Pilgrims tann'd with the Ardors of the Sun, and tyred at least in appearance with the pains and toyl of their journey: for immediatly
this

this magnificent, cordiall, and devout man, who bore God and men in his heart, prevented these travellers, and his Soul which alwayes discovered truth amidst shadows, ador'd the Majesty of one God hidden under the habit of these three pilgrims. Afterwards he offered them his Table and house; and not satisfied with these profers, he treated them in words and deeds, and then to render his duties more perfect he mixed them with so much sweetness, so much cordiality, and so much reverence, that afterwards he would needs wash their feet, honoring them not onely as guests, but also as Masters of his House: wherein I first observe the promptitude of a good work, and of a Charity, which should have wings to fly, and prevent him that receives it. It is a verity proved by *Axiomes* too popular to be doubted of; And the freedom and cordiality, which are so naturall to magnificence, must partake of this promptitude: It were likewise to take away its Armes, and Eyes, and even its Name, as *Seneca* saith excellently well, if one should make a man Liberall without the freeness of this Cordiall liberty.

Thirdly this bountifull Cordiality ought in some manner to be blind, though discreet; for it is obliged to discern what is seeming, and what is reall: But when once necessities are discovered, the heart, saith St. *Denys* ought to be like God, and the Sun, who inlighten all shadows and have no disdainfull brightneses, but communicate themselves unto all bodies: And it was for this reason as I beleive, that the learned *Sinesius* called liberallity a Vertue common to God and man; and *Clement Alexandrinus* termed it the Image and picture of the Divinity. St. *Austen* adds, that presents must be made with Mouth, Heart and Hand. Finally Honor and Respect are requisite to it, as a mark; that we acknowledg God in Man, and that we are bountifull unto men for his sake. This is what our incomparable host did, when after all sorts of courtesies and duties he further desired

Cumque eleuasset oculos, apauerunt ei tres uisantes propè eum &c. Gen. 18. v. 2.

Et dixit: Domine si inueni gratiam in oculis tuis ne transeas seruum tuum. Gen. 18. v. 3.

Sed offer am pauxillum aquæ, & lotite pedes uestros &c. Gen. 18. v. 4.

Liberalitas quod è libero arbitrio proficitur nominata est. Senec. de beat. uit. c. 24. & lib. 2 de benef.

ἐλευθέρως τὸ θεῶν

Sines. ep. 31.

καὶ τὸν ἑαυτοῦ

Clem. Alexand. lib. 2 Strom.

Seasoning of favours.

Mitte panem tuum super aquas qui a post tempora multa reperies eum. Eccl. ii.

Kings of France true successors of Abraham.

desired to wash the feet of these three *Pilgrims*. The which *Solomon* hath since so expressly recommended, when he described to us a River, whose moving Chry-stall floated in a bed of gold, and in silken curtains, Cast bread, saith he, upon the current of these waves, and I promise thee that all such as shall sow upon these liquid Fields shall there find a Harvest even after many Ages.

Is not this the same which *Abraham* did washing the feet of these three Travellers? and is it not that which our Kings of *France*, the Successors of *Abraham*, have since so holily observed, when once at least every year they wash with their own hands the feet of diverse poor people?

Abundantia seculorum

This is doubtlesse to expose his grandeurs and charitable profusions upon a bason of water, which is presently converted into a Source of Graces and immortalities. This is to sow in a well-watred Land, and where one shall find the Abundance of Ages, which the wise man gave for an inscription to his River of Charity.

Moses Barcephas è Syria Antistes, lib. de Parad. cap. 28. Fluvius Phisén.

In fine, this River is no other than that of the Terrestriall Paradise which loseth it self for a while under ground, and afterwards goes as it were gliding upon the billowes of the Ocean, untill it issueth forth, as out of a prison, which opens it self upon the bounds of the West, where after a thousand windings this poor water which had been so long detained prisoner returns from thence towards the North, and into the Indies.

Solinus: c. 35. Pausanias, Sidonius. Apol.

If you desire more, the washing of poor mens feet is represented to us by the River *Nilus*, or rather by that of *Jordan*, or finally by the waters of *Alpheus*: For all these miraculous Rivers hide themselves for a time, and what is cast into them remain some dayes absorpt under the Abysses of water, but at length we receive all that is thought to be lost.

This is in a word, as *Solomon* said, to cast ones bread

bread upon the torrent of waves to receive it in
 æternity.

In fine, this is to resemble those Roman Emperors, *Vopiscus in Aureliano ait, eum fecisse coronas de panibus.* and amongst others *Aurelian*, who made crowns of bread, or to conclude, and not to intermix prophane Emperors with Christian Kings, and with the father of all Christian Princes, which is *Abraham*, let us say, that this most charitable Man washing these three Pilgrims feet sowed benedictions upon a River, and that he put himself the first in the list of those blessed persons, who, as *Isay* saith, sowed upon all the waters and lands of Paradise. *Seminate in benedictionibus. 2. Cor. 9. Beati qui seminatis super omnes aquas. Jsa. 32.*

In effect, these three guests whom *Abraham* received into his tents with so much affection, zeal, and reverence, made a Paradise under one Pavillion; these were also Angels of Heaven, having only the shape and countenance of men; from whence I gather, that under ragged garments, and a skin torn with ulcers, and eaten up with cankers, God and his Angels conceal themselves, to teach the purity of heart, works and intentions, which ought never to stay upon the rinde and exterior apparence, but to passe even to the Center where God himself is retired. Presently after the veiles are seen remov'd, and the shadowes unfoulded, to disclose celestiall lights, the Angels of God, say God himself, who makes the heart melt into joy, and the eyes distill teares of Love and rapture, there are seen miraculous generations and fruitfull sterilities, which produce Families, Nations, and Worlds at the birth of one Infant.

God hidden under the habit of poor men.

In sequel of these favors the tenderneſſes of a human heart, and the least touches of compassion, which men have towards one another, hold so secret intelligence with the heart of God, as even at that instant men open their hearts, God dilates his own to impart unto them his most intimate secrets.

The confidence he expressed to *Abraham* was a very
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Divine condescendency.

evident mark of this verity : for when the crimes and the execrations of *Sodom* and *Gomorrha* pressingly called upon his Justice, and when the blackest vapors of these horrid sinks ascended even as high as Heaven, this most absolute Judge, who makes his definitive decrees without dependence or counsell demeaned himself as if he durst not doe it without the advice of *Abraham*.

Dixitque Dominus : num celare poterō Abraham quæ gesturus sum ?

Ah what ! saith he, can I conceal my designs and thoughts from my dear *Abraham*, who is to be the Pillar of the World, and the Father of so many Nations ? No certainly, but I must discharge part of my displeasure into his bosom, that he may share with me in my designs as well as in my contentments,

Dixit itaque Dominus ; clamor Sodomorum, & Gomorrhæ multiplicatus est, & peccatum eorum aggregatum est nimis.

Hearken then *Abraham*, dost thou well understand, saith God, what passeth ? for my part I hear a confused Noise, which daily sounds louder and louder ; it is surely the Voice of my Justice which requires vengeance against the Inhabitants of *Sodom* and *Gomorrha*, which have rendred their Cities an Abyss of horrors and abominations. Dost thou not hear these impure Mouths, these poysonous Tongues, these bewitched Hearts, these fleshy Souls, these Soul-less Bodies, and these ungodly Men without Faith, without Law, and without Honour ?

Descendam & videbo, utrum clamorem, qui venit ad me, opere compleverint : An non est ita, ut sciam. Gen. 28.v.21.

I hear them and their infamous clamours awake my indignation ; I perceive also the sparkles and flames of their fire which are converted in my Hands into ardent and murdering Torches which consume them. I am resolved then to descend even into their Hearts to see neer at Hand the Ashes and the Wood, which nourisheth so enormous a Fire.

But what my God ! hast thou not Eyes which pierce from the highest Heaven, even into the Center of Hell and is not the least of thy glances able to dissipate all the shadows of the Night and of the Sun to produce there the Day of thy most rigorous Justice ? hast thou not a

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myrror in thy self, which without disorder & confusion presents all objects to thee? If thou art a God, why dost thou speak to us like a Man? And is it not well known, that thou art every where, and as well in the Desert where *Cain* killed his Brother, as in the Paradise where *Eve* gave her Husband the mortall wound? Hast thou not been seen in Heaven precipitating the Angels, upon the Waters of the Deluge drowning Men, and in the highest story of *Babel* over-turning this great Edifice, and confounding those Gyants? Why dost thou then say that thou wilt descend into *Sodom*, and see in person what passeth before thine Eyes? Alas Lord! take not the pains to draw aside those shamefull Cour-tains which hide so many lubricities from our Eyes: Lord doe not debase thy self so much as with thy own Hand to discover those Ashes which take from us the prospect of so many volatile fires, and so many poy-sonous coals.

Notwithstanding God descends (as I may say) into this gulph of impurity; and resolves to be not only the Judge, but the Witness also of those crimes which he must afterwards punish with so much severity. Fair example to Judges.

Is not this a fair lesson for those who hold the bal-ances of Justice in their Hands, and with whom God intrusts the most terrible and dreadfull of his Attri-butes.

I would willingly demand of these Masters who judge so often upon bare breviats, and instead of confron-ting witnesses, and making a diligent inquiry into the fact and truth, consult their passions, follow their own interests, and too inconsiderately pass sentences of life for Criminals, and of death against the Innocent.

I would gladly ask of them (if nevertheless there chance to be such kind of people in Christian Repub-licks) whether they have learnt that stile from God, who Most exact Justice. is the Sovereign of all Justice, and who is not satis-fied to hear complaints, and accusations, yet disdains

not to cast down his Eyes, even to the Earth, upon the Authors of crimes, to be, as I have already said, not only their Judge, but also their Witness. Notwithstanding we must not imagin that God at the first sight of a fault takes presently armes into his Hands: for sometimes his patience gives truce during the whole course of life, and expects the repentance of a Sinner even till Death, otherwise the World would be quickly a Desert, or the Earth would at lest transform it self into a Hell of Punishments and Torments.

An irritated patience is terrible.

Nevertheless we must not weary his Patience, and abuse his Goodness: for sometimes he Darts his Shafts in an instant, and the very smoak of evill is no sooner risen in the Air, but presently Thunder breaks all the Clouds without Threats or Lightnings. At least he is wont after some delay to send publick chastisements, and his zeal at last appears throughly inflamed after some sparks of fire which his Clemency had cast forth as the Messengers of his wrath. Thus did he long before the inkindling of the funestous Pile of *Sodom* and *Gomorrha*, where these incestuous Cities quenched their flames in the midst of their own fires.

Freedome of Holy Souls.

Abraham himself took the Liberty to confer with him upon this design, and when he beheld the Lighted Torches which were to be the Instruments of this sad *Incendium*, the Sanctity and freeness of his Heart permitted him to say,

Et appropinquans ait: nunquid perdes iustum cum impio? Gen. 18. v. 23.

Si fuerint quinquaginta iusti in civitate peribunt simul, & non parces loco illi propter quinquaginta iustos si fuerint? Gen. 18. v. 24. Absit à te ut rem hanc facias, &c. Gen. 28. v. 25.

Ah! what great God! could it possibly happen that thy indignation should be Blind, and that thy Thunder-bolts should equally fall upon the Just and Sinners? God of Goodness canst thou behold the innocent in the midst of punishments, without some touch of Compassion? Alas Lord! wilt thou not pardon this Criminall City, if in case but fifty Innocent Persons be found in it; Is not this a Motive powerfull enough to invite thee unto Commiseration? Ah! let it be never then said, that thy just providence, which extends it self over all the Empires of the

the World, hath stifled Vice and Vertue under the same Asbes.

Is not this an Innocent freedom, and capable of moving even the Bowels of Gods mercy? Indeed God promised him to deliver all those that were invelaped in that crime, in case there were found not fifty, but ten only worthy of pardon.

Dixitque Dominus: si invenero Sodom's qui quingenta justos in medio civitatis, dimittam omni loco propter eos. Gen. 18. v. 26.

But it seems the iniquity of Men is so much the more enormous, as the goodness of God is immense and admirable. Who would believe this if truth it self had not reveal'd it? who would credit it if God himself had not sayd it? And who would believe that Vertue and Piety are in such sort banished from the Earth as some good Men may not be found in it? It is then for this cause God advanced towards *Sodom*, to chastise their Vices, and to extinguish the Lust of their Women with a Deluge of Fire.

Ineffable goodness. Et dixit, Non delebo propter decem. Gen. 18. v. 23.

Abiitque Dominus postquam cessavit loqui ad Abraham.

CHAP. VIII.

The firing of Sodom, and the deliverance of Lot.

M*aximus of Tyre and Dion Chrysostomus* had but slightly, and as it were in passing by considered the Nature of God, when they believed it was a shamefull exercise for a Sovereign Essence to mingle rewards with punishments. It is an employment (say they) worthy of Gods greatness to give Crowns, but to Dart Thunder-bolts is the Office of a deformed, cruell, unpittifull and rigorous Spirit.

Atheisticall Ignorance.

Pliny the great was possest with the same Errors, when out of an Atheisticall flattery, and an Idolatrous Complacency, he gave unto his Prince the name and title of a God who had onely power to doe good. Is not this a pernicious flattery and altogether unworthy of a Divinity?

Deus est mortali juvare mortalem, & hac ad eternam gloriam via.

The Statue of Justice.

But I will believe that in the time of *Vespasian* and *Pliny*, *Rome* had not yet seen that famous Statue of Justice, which in the one Hand carryed the Tables of Equity and of the Law, and in the other a Scepter covered with a Stork, the true Symbol of Piety, upheld also by a Hippocentaure, which denotes cruelty; Besides her Head was armed with a great Helmet wrought out of Gold and Iron; At her Feet appeared an Ostridge, and a World on which certain Enigmaticall terms were read, yet clear enough to manifest that it was the Picture of Gods Sovereign Justice, which holds in one of her Hands all the Laws, and in the other a Scepter of Clemency and Severity; the World is under her Feet as under her Empire, and close by her the Ostridge, which disgests Iron, sufficiently evidenceth that her rigors break Diamonds like Straws, and consume Steel and Iron like Air and Wind.

Behold the Portraict of Gods Justice, her Scepter hath not been seen hitherto in the Land of *Sodom* and *Gomorrha*, but upon the Wings of a Stork, that is to say, by Clemency and Meekness; Now the Hippocentaurs and the Ostriges will serve her for support, and a Hand of Justice will shortly appear in the Clouds which will powr down upon these Rebellious Cities a floud of Sulphure, Ashes, & Fires. And truly if God had not a Hand of Justice, how could he govern the World? whose Empire cannot Rowl but upon two commanding Wheels, which are Justice and Goodness: Moreover, if God had no other Marks but of Meekness and Love, the Earth, saith *Aristotle*, would be without a Sun, and the Elect as well as the Reprobate would be seen perishing in the self-same *Chaos*; Finally, Criminals would have no terrors which might induce them to penance, and the Just would want motives to preserve their purity. It stands then with reason, that God should have Justice, and that his wrath should from time to time powr down upon the Heads of Sinners.

Too

Too long have the horrors of *Sodom* irritated and provoked him: the Night already approacheth, and there remains no Day but to behold two Angels in the habit of Pilgrims, who seek out *Lot* even at the Gates of *Sodom*; observe how welcome they are, and certainly, they have met with an Heart who perfectly understands the Rights of Hospitality; observe what haste he makes to them, how he casts himself at their Feet, how he conjures them to spend at least one Night in his House: In fine, after some refusals and Complements, he inforceth them by his Charitable importunities to shelter themselves in his Lodging; they enter into it, and nothing but Feasts and congratulations are seen in this House. But they were no sooner risen from the Table, and preparing to take some repose, when immediately *Sodomites* came from all parts like enraged Wolves howling and trembling as if they had already felt the Agony of Death, and the Flames which were ready to devour them.

O God! what frenzies and what furies of a brutish appetite when it is once let loose! Disastrous passions! blind will! enchanted desires! shamefull brutalities! Tyrannicall Love! Alas! is it not true that your Eyes are veiled with a fatall Scarf? Blind *Sodomites* are you not yet satisfied to have exceeded all the bounds of humane Nature? Sacrilegious Effeminats, Diabolicall Men, must Angels be constrained to satiate the ardors of your beastialities?

Mean while *Lot* is very much afflicted; for these Cyclops of Hell are come out of a Furnace of obscurities with Hammers and Iron Bars in their Hands to break his Gate in a thousand pieces, to destroy Fathers and Children, Masters and Servants. Briefly even from the highest to the lowest, all the Inhabitants of *Sodom* have besieged this chaste retreat, and desire to make it the Den of their Impurities. In vain doth *Lot* intreat and declare unto them that the honour of

Veneruntque duo Angeli Sodomam vespere, & sedente Lot in foribus civitatis. Gen. 19.v.1.

Qui cum vidisset eos, surrexit, & ivit obviam eis, adoravitque pronus in terram, & dixit: obsecro, Domini, declinate in domum pueri vestri, qui dixerunt minime, sed in platea manebimus. Gen. 19.v.2.

Compulit eos oppido ut disverterent ad eum: fecit convivium, & comederunt. Gen. 19.v.3.

Prius autem quam invent cubitum viri civitatis vallaverunt domum, &c. Gen. 19.v.5.

Nolite, quæso fratres mei, nolite malum hoc facere. Gen. 19.v.7.

Habeo duas filias, quæ necdum cognoverunt virum: educam eas ad vos, & abutemini eis sicut vobis placuerit, dummodo viris istis nihil faciatis, &c. Gen. 19.v.8.

At illi dixerunt: recedo illuc, & rursus: ingressus es, inquirunt, ut accipias, &c. Gen. 19.v.9.

his

*Et ecce miserunt ma-
num viri, & intro-
duxerunt ad se Loth,
clausuruntque ostium.
Gen. 19. v. 11.*

*Et eos qui foris erant,
percusserunt cacitate
à minimo usque ad
maximum, &c. Gen.
19. v. 11.*

*Dixerunt autem ad
Loth: habes hic quē-
piam tuorum? gene-
rum, aut filios, aut fi-
lias, emnes qui tui
sunt educ de urbe hac.
Gen. 19. v. 12.*

*Egressus itaque Loth,
locutus est ad generos
suos qui accepturi e-
rant filias ejus, surge e-
greddimini de loco isto:
quia delebit Dominus
civitatem hanc. Gen.
19. v. 14.*

*Cumque esset marē
cogebant cum Angeli,
dicentes: surge, tolle
uxorē tuam & du-
as filias quas habes,
&c. Gen. 19. v. 15.
Eduxeruntque eum,
& posuerunt ex-
tra civitatem, ibique
locuti sunt ad eum,
dicentes: salva ani-
mam tuam, &c. Gen.
19. v. 17.*

his Guests is more precious to him than that of his Daughters. For after all this these enraged Beasts made him no Answer but with Blasphemies and reproaches, and they were already as it were Masters of this fortunate Sanctuary, when the tutelary Guards of this House carried him away as a Lamb in the midst of these Wolves, and a while after the Gate being shut these Angels of Light cast forth so many glorious and resplendent Rayes, as at last these desperate *Sodomites* were blinded with them: After this blindness, *Lot* began to open his Eyes to discern yet more clearly the force and Vertue of these blessed Guardians of his House; They also perceiving the hour, which God had chosen to Execute the Decrees of his Justice, and having made an inquiry concerning the number and quality of those persons who were with *Lot*, they advertized him presently to depart out of this reprobate City, which was even ready to serve as a Theater for the most rigorous vengeance of an irritated God. Instantly *Lot* informed all his kindred of this strange news, to the end they might remove their Wives and Daughters out of this danger. But what! they that had no Eyes to discern God, had no Ears to hear their Father, or at least they made but a sport at his most serious Remonstrances.

Mean while the Night slips away, and from the break of Day, as if the Sun should have served to inkindle the Pyle of *Sodom*, the Angels delegated for the preservation of *Lot*, taking him by the Hand with his Wife and two Daughters, constrained them to depart together out of the City, advertizing them that to preserve their lives, and to enjoy the benefit they had received, they must seek out a refuge upon some high Mountain, without turning their Heads or Eyes towards the unhappy *Sodom*, lest some Whirlwind of Flames should chance to surprize and devour them.

Behold then *Lot* much astonished: Nevertheless he
conjure

conjures these amiable Spirits to afford him a Retreat in a little Town not far from thence; the Angels granted all he desired, and the Village assign'd him for a Sanctuary was also freed from the flames for his sake.

But as there is nothing weaker and more wavering than a Womans Mind, Lot had not power enough to hinder her Head, which was filled only with Wind, from moving at the sight of the first Lightnings which preceded this Storm; so in testimony of her inconsistency she was transformed into a Pillar of Salt, as if God intended by this exemplar punishment to leave unto over light Souls a Tragick monument of Inconsistency, and a dreadfull effect of Temerity.

Mean while the Heavens are no longer but a lively Source of Flames and Fires: The Sun, Moon and Stars are so many Chancels through which God powres down upon Sodom and Gomorrha all the Thunderbolts of his wrath. The Clouds are the Torrents of Thunder which makes a hideous Noise which tears the Skyes and carries away all without pittty; Nothing is seen in the Air but flaming obscurities and ardent shadows heaped upon one another, which form a Hearf-cloath to cover the shamefull Reliques of these loathsome Coals.

The Earth on the other side is an inlivened gulph of burning Coals, which vomit forth so many Firebrands and Torches, as at length one would believe that the Air, the Skyes, the Clouds, and the Earth were no other than a Hell. Nothing is heard there but Clamors, Sobs, Rages, Blasphemies and roarings out.

What a spectacle is it to see Men and Women with Bodies all on fire running through the Streets, their Hair flaming, their Eyes sparkling, their Mouths burning, and their Hearts filled with Sulphur? What a monstrous Specter is it to behold an Infant in his Mothers bosom, and in his Nurses Arms like a lamp of Sulphur which is consumed with the flash of a

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Torch?

Dixitque Loth ad eos: quæso Domine mi, Gen. 19.v.18.

Quia invenit servus tuus gratiam coram te: ne forte deprehendat me malum & moriar. Gen. 19.v.19.

Est civitas hæc juxta ad quam possum fugere, parva, & salvabor in ea: Numquid non moàica est, & vivit anima mea. Gen. 19.v.20.

Dixitque ad eum: ecce etiam in hoc suscepì preces tuas, ut non subvertam urbem pro qua locutus es. Gen. 19.v.21.

Festina, & salva te ibi: quia non potest facere quidquam donec ingrediaris illuc. Gen. 19.v.22.

Respiciensque uxor eius post se, vasa est in statum salis. Gen. 19.v.23.

Igitur Dominus pluit super Sodomam, & Gomorrham Sulphur, & ignem à Domino de Cælo. Gen. 19.v.24.

E. subvertit civitates has, & omnem circa regionem universos habitatores urbium & cuncta terra vicinia. Gen. 19.v.25.

The Image of Gods Judgements.

Torch? Who hath ever heard that the World was watred with a Rain of Sulphur, with a Deluge of Fire, and with an Inundation of burning Coals and Flames? What Thunder, what spoyl, what desolation of Wood-piles, of Houses, and Furnaces? Beds, Tables, Cupboards, Gold, Iron, Marbles, and Diamonds turned into Fire-brands? Alas! where are the Heavens? where is the Air? where is the Sea and Earth, when the whole World is on fire? Ah poor *Lot*! what is become of thy Wife, and where are thy Kindred, and what may thy Daughters think beholding the smoak of that fire which devours the Bodies of their unfortunate Husbands.

Et mansit in spelunca ipse & duæ filiae ejus cum eo. Gen. 19. v. 30. Dixitque major ad minorem, &c. Gen. 19. v. 31. Veni, inebriemur eum vino, dormiamusque cum eo, ut servare possimus ex patre nostro semen. Gen. 19. v. 32.

Me thinks I see him with his Daughters in the foulds of a Mountain, where he endeavours to shelter himself from these frightfull inundations, which burn and desolate all his Country. But with what grief will *Abrahams* chaste Heart be touch'd when he knows that the Daughters of *Lot* are consumed with an other fire, and they inkindle such black flames, as even hinder them from knowing their own Father, or at least from treating him with that respect and piety which Nature required?

Blind Nation! brutish Treason! Crime whose horrors have not a name in Nature: Thy Fire-brands and Murthering Darts must pierce the side of a Mountain to defile and destroy what God had reserved to himself. None but *Abraham* remains Constant in his Sincerity; he is still in the same place where God spake to him with so much tenderness and privacy.

Abraham autem conversus manebat ubi steterat prius cum Domino Gen. 19. v. 27.

Intuitus est Sodomam, & Gomorham, & universam terram regionis illius, viditque ascendentem favillam de terra quasi furnacis fumum. Gen. 19. v. 28.

Faithfull Friend of God, Father of all Nations, Support of men, Vice-King of the Earth, *Abraham*, canst thou behold this dreadfull fire without Sighs and Tears? Weep then *Abraham*, weep to quench these flames; but rather inkindle some pile to swallow up these Monsters which infect the World by the Contagious shafts of their Incestuous brutalities. Let there never

never be any mention made of *Sodom*, nor of the Lands which are complices in her disloyalty; Let no man ever think on her, unless it be to place before his Eyes the Image of Gods Judgments, and of the Eternall punishments of Hell.

There will never be a more sensible and exact draught of those endless torments, than *Sodom*, *Gomorrha*, *Adama*, *Seboim*, and all their Neighbourhood.

Let us have then a horror to enter into these flaming Prisons, and into these Sulphurous Dungeons; let us listen awhile unto these Sighs, Sorrows and Lamentations which rise from the bottom of these Abysses. The P. Ayre of Hell.

My Eyes, what doe you see? what Phantasms? what Specters? what Tormenters? what Monsters? My Heart, art thou not affrighted at the sight of these flaming Furnaces, of these Mountains of Fire, of these dead which are alwaies living, and of these lives still dying amidst Immortall Languishments and Endless Torments?

O my God! how will it be, when thou shalt descend upon the Clouds, and on a flaming Chariot to enfire not only five Cities, but all the parts of the Universe?

Where will the most shamefull and detestable of all Vices find Caves deep enough, when at the Sound of Trumpets and Clarions the Earth shall open her Sepulchers, like so many Furnaces, which will vomit forth men all invironed with Fire?

Whither will the confederates of *Sodom* and *Gomorrha* goe, when all the Saints and Angels of Heaven shall even wax pale with fear?

Will Vice be in a place of Security, when Vertue it self shall hardly find a Sanctuary?

The Pillars of Heaven will shake, the Cypres Trees Luc. 21. D. Thom. sup. and Oaks of *Libanus* will roar out, all Trees will melt 9. 73. into drops of blood, the Sun and Moon will change their countenance, all the Planets will make a stand, or

*Pugnabit enim eo orbis
contra insensatos. Eccl.
5.*

*Signs of the day of
judgment given by
the Hebrews, colle-
cted by St. Jerom.
related by St. Tho-
mas. sup. q. 73. a. 1.*

dread will even tear them from their Orbes to follow;
like trains of fire, the astonishing Splendors of God;
The Earth, though most insensible, will arm it self in
so just a quarrell.

Afterwards the Ocean touched with so cruell a Sym-
pathy will raise its billows and waves even five Cubits
high above the Mountains, immediatly after they will
tumble down to make Abysses, and presently extend
themselves upon their ordinary Bed: Then will all
Fishes, though naturally dumb, cast forth fearfull moa-
nings and out-cries.

In the Air Birds will tune sad Noats, and their sweet-
test Harmonies will be but Songs of Death.

Nothing but Hairy, blew, sparkling, burning and
bloudy Comets will be seen; and nothing but Cryes,
Howlings, and dreadfull Lamentations wilbe heard,
not only amongst Men, but also amongst the fiercest
Beasts, and in the midst of the least sensible and most
inflexible Bodies.

In fine, this will be the great Day denounced by the
Mouth of God, by that of the Prophets, and of which
Sodom hath been but the first draught.

If then the representation thereof were able to af-
fright the Eyes of the Impurest Souls, and to stop the
Course and Torrent of so many flames which an infer-
nall and Diabolical Love casts into Hearts, I would
willingly advise the most part of Men to have the Pi-
cture of *Sodom* alwaies before their Eyes, to the end
so tragick a misfortune, might at least divert a far more
dismall disaster.

But all these Pictures are too weak if Love takes not
off the cover, and if Faith shall not open the Eyes.

My God! Dissipate then all the Shadows of *Sodom*,
and fix our Eyes upon the Lights of Sion; O God il-
luminate our Minds, and inflame our Hearts, to the
end we may follow the bright Splendors of thy ador-
able bounties, and that our Souls may never be con-
sumed but by the fire of thy Love.

CHAP. IX.

*The Birth of Isaack, and the Banishment
of Agar and Ismael.*

IN fine, Heaven hath heard the vowes and prayers of *Abraham*; *Isaack* is born, and *Sara* is so much ravished at the sight of this happy prodigy that she can hardly believe what she sees: This Child neverthelesse come by Miracle into the World, growes visible, and who ever hath Eyes to behold him, may quickly discern that he is the Image of *Abrahams* and *Saras* virtues; He is the fruit of Benediction which came in the Autumn, and therefore is almost ripe even in his birth; He is a Phenix, on whom all the hopes of his race depend, and a Sun whose *Aurora* shewes what will happen all the remainder of the day. His dear Mother hath no other pains and throws in her Labour, than smiles and admirations; Scarce was he weaned but his Father changeth his Nurses Milk into good cheer, and invites his Friends unto a solemn Feast to rejoyce with them for his happiness.

What a wonder is it to see this Child of Tears and Desires become an object of a Ravishing Joy. *Sara* art thou afraid that the life of thy son will bring thee death; and that the excesse of a joy so little expected, will even melt thy heart? For my part I already apprehend lest the pastime of *Isaack* and *Ismael* prove the occasion of a quarel, and that at last either the Mother or child must be chased away: In effect, *Sara* could not endure the sight of *Agar* and *Ismael*, she intreates *Abraham* to put both of them out of his House. But *Abraham* who hath the Tenderness of a father for *Ismael*, cannot condescend to her desires. It seemes to this good man that the severing of *Isaack* and *Ismael* would even cut his heart in two. There is a necessity Never-

Visitavit autem Dominus Saram sicut promiserat, & implevit quae locutus est. Gen. 21.1.

Concepitque & peperit filium in senectute sua, tempore quo praedixerat ei Deus. Gen. 21.2.

Rursumque ait, quis auditurum crederet Abraham, quod Sara haberet filium, quem peperit ei jam seni. Gen. 21.3.

Dixitque Sara: visum fecit mihi Deus. Gen. 21.4.

Et ait: Quia visum fecit tibi Deus, quia tuus filius natus est. Gen. 21.5.

Abraham autem ait: Quia visum fecit tibi Deus, quia tuus filius natus est. Gen. 21.6.

Abraham autem ait: Quia visum fecit tibi Deus, quia tuus filius natus est. Gen. 21.7.

Abraham autem ait: Quia visum fecit tibi Deus, quia tuus filius natus est. Gen. 21.8.

Abraham autem ait: Quia visum fecit tibi Deus, quia tuus filius natus est. Gen. 21.9.

Abraham autem ait: Quia visum fecit tibi Deus, quia tuus filius natus est. Gen. 21.10.

Abraham autem ait: Quia visum fecit tibi Deus, quia tuus filius natus est. Gen. 21.11.

Abraham autem ait: Quia visum fecit tibi Deus, quia tuus filius natus est. Gen. 21.12.

cui dixit Deus: Non tibi videatur asperum super puerum, & super ancilla tua: omnia que dixerit tibi Sara, audi vocem ejus, quia in Isaac vocabitur tibi semen, sed & filium ancillæ faciam in gentem magnam, quia semen tuum est. Gen. 21. v. 13.

Surrexit itaque Abraham & tollens panem & utrem aquæ imposuit scapulæ ejus, tradiditque puerum, & dimisit eam. Gen. 21. v. 14.

Que cum abiisset, errabat in solitudine. Bersabee. Gen. 21. v. 14.

cumque consumpta esset aqua in utro, abiecit puerum subter unum arborem, ubi erat. Gen. 21. v. 14.

thelesse of obeying the request of *Sara*, for God commands *Abraham* in this occasion to execute all his injunctions, with promise that Notwithstanding all contrary appearances *Isaack* and *Ismael* shalbe the first seedes of a most ample and happy posterity.

Nevertheless I would very gladly know what was *Abraham's* thought, and whether he could abstain from mingling some tears with the water and bread he gave unto *Agar*, when he carried her the newes of the will of God and *Sara*.

What pitty was it to see this poor handmaid enter with her son into a solitary and uninhabited Desert, and leave a plentiful House, where she had ever lived as a Mistis? Are not these very rigorous commands and most austere providences for those who have onely Eyes for their own Interests, and for what appears to them a present good.

To see *Agar* and *Ismael* in the desarts of *Bersheba* with hunger and thirst, and in a generall want of all the conveniences of Nature, will not men believe them to be as it were dead in the world, and alive in a Tomb? What hope is there amongst stones and Rocks? What society in the midst of Woods, where nothing is heard but cryes, and the roarings of Monsters? What succour amidst Wild places, and out of the road of men? What light under the shades of grots and caverns, where the Sun dares not approach? What means of Livelihood, where all Animals are dead? Where nothing but frightfull dens are seen, but aride sandes, and some old Trunk of a Tree, without branches, leaves, or fruit?

What then will *Agar* doe, she hath no more water nor bread? And mean while her life, her Love, and her dear *Ismael* can no Longer endure the torments of hunger and thirst; he is already constrained to stay at the foot of a tree, and there to cast forth lowd cryes; Distressed Mother, what will you do? What a happinessse

ness would it be for you to die first that you might not die twice? *Sara* what have you don? *Abraham* where are you? Ah God! what grief is it unto a Mother to see between her Armes the Tomb of her son? *Agar* have you not Tears to shed upon the Tongue of *Ismael* to quench the Thirst which consumes him with a slow fire? Have you not a Heart to satiate and qualify his Hunger? Where are those maternall Bowels, and that holy passion, which Parents ought to have for their Children?

Ismael hath lost his speech, he is without hope, and *Agar* abandons him as no longer able to live, seeing her heart half dead before her Eyes.

Farewell *Ismael*, Farewell poor Orphan, farewell all the affections and hopes of *Agar*.

A pittifull Separation.

And when any man shall chance to passe by this solitary place, let him ingrave upon this Trunk, that here *Agar* and her son found their Exile, their death, and at length their Monument.

Agar what do you say? Is this the hope you repose in God? And are these the promises he made unto *Abraham*? Ah! do you not know that Heaven hath Eyes alwayes open to Innocency, and the least of *Ismaels* sighes is able to draw God into this Desart? Joyn then boldly your Cryes and lamentations with those of *Ismael*: for one cannot hear the Child without hearing the Mother.

Flente enim matre, & mortem filii miserabiliter præstolante, Deus exaudivit puerum, D. Hieron. Et sedens contra, levavit vocem suam, & fleuit, Gen. 21. v. 16.

In effect, when *Agar* was removed a flight shot from *Ismael*, as she sent forth her Cryes after the Moanings of her son, an Angel called her by her name, and said unto her,

Et abiit seditque è regione procul quantum potest arcus jacere, dixit enim, non videbo morientem puerum. Gen. 21. v. 16.

Go *Agar*, and return to thy son; take him by the hand, and reanimate this little dying body. O God! who will not admire thy sage Providence, and the miraculous Conduct of thy Designes? Who will not remain astonished in contemplation of thy works, and above all when he shall discern the care thou hast of thy Elect?

Vocavitque Angelus Dei Agar de cælo dicens: quid agis Agar? Noli timere, exaudivit enim Deus vocem pueri de loco in quo est. Gen. 21. v. 17.

Alas!

*Surge, tolle puerum, &
tene manum illius, quia
in gentem magnam fa-
ciam eum. Gen. 21. v.
18.*

*Aperuitque oculos ejus
Deus; quæ videns pu-
teum aquæ abiit, &
implevit utrem dedit.
que puero bibere. Gen.
21. v. 19.*

Alas! how stupid is the Wisdom of men? how imprudent are their conceptions, and how feeble are all the forces of their understandings when they are severed from thee? There needs but one Heavenly Ray to enlighten all the obscurities of the Earth, but on single drop of dew to soften all the rocks, and but one glance of Gods Eye to give a Soul and life unto all the most Inanimated bodyes in Nature. In fine, when a man thinks himself lost he presently finds his way in the midst of all his wandrings, and there is no climate, nor Earth so dry, and aride, where his Omnipotent goodness may not cause a Thousand Fountains and springs to rise, to the end it may be every where known, that he is the Source of Living and salutiferous Waters, who is able to quench, as he shewed to *Agar*, the most ardent thirsts in the midst of Desarts and Solitudes.

CHAP. X.

*The Sacrifice of Abraham, and the admirable
Artifices of God to try his Constancy
and Fidelitie.*

*Mobilis, semper incessi-
bilis, calidus, fervidus.
Dionys. cap. 7. coel. hie-
rach.*

I could almost have a mind to complain of God, and to accuse the apparent rigours he exerciseth on his favorites, If the little experience I have in the life of Saints had not taught me, that there are admirable Secrets to try his most faithfull Servants. To this effect, saith St. *Denis*, He is alwayes in Motion, never at rest, and his ardors are so penetrating and lively, that he passeth like an inflamed Arrow even into the bottom of the heart to see there all that is inclosed. Neverthelesse he is not like those petty Tyrants, who cover their Eyes, place veiles over their foreheads, and hold Torches, Bowes, and Arrows in their hands, as Weapons which they use to give death with blindness; But if

if Divine Love hath Veiles they are wrought with the purest lights of Heaven; and if it hath Shafts it is to open hearts, and its Torch serves but to disclose all the secrets of souls in which nothing can remain concealed.

It is for this he is compared to a Gold-smith who purifies Gold and Silver in the crucet; to a Captain, who tryes the valour, dexterity and Courage of a Soldier; or rather to a Friend who neither promiseth nor bestowes his Amity but after very Long triall.

Behold doubtless what God did, when he tempted *Abraham* as the most faithfull, most constant, and most affectionate person that lived in his time.

Neverthelesse I am troubled to say God can perform the office of a Temptor, since the least of his looks pierceth all the Cloudes of future things, and that *St. James* in his Canonickall Epistle faith in expresse termes that God can tempt no man, because he cannot be the Author of Evill.

Nemo cum tentatur dicat, quia à Deo tentatur. Jacob. c. 1. epist.

But this is to be ignorant in the nature of temptation, and to have never read *St. Ambrose*, *St. Austin*, and the major part of the Fathers concerning this point, who sufficiently evidence, that there are blind and wicked temptations which cannot come from God, as also prudent and officious ones, which are as the shafts and stimulations of Love, or else like sounding plummets wherewith the extents and capacity of hearts are measured; so God knew but too well how great was the Love of *Abraham*, but it was requisit, that this Love should appear, and with armes in its hand, to acquire a force wholly new, and in a fresh combat.

Ambros. lib. 1. de Abraham, cap. 8. Aug. q. 57. in Genesim.

We must not wonder that God tempted *Abraham*, since this kind of temptation was but an exercise of his fidelity, and a triall of his affection: Just as the Masters in Academies, and Fencers in their schools, use to doe, when by some sophism or feigned thrust they exercise the spirits, dexterity, and courage of their bravest scholars.

Exercise of faith,

Exercitium fidei tentatio. D. Ambr. in 8.

Luc.

Tentat vos Deus, ut sciat si diligitis illum. Deut. 13.

Tentavit Deus Abraham, & dixit ad eum, Abraham, Abraham: at ille respondit, ad-
sum. Gen. 22. v. 1.

I feel a horror nevertheless, when I think of the matter on which God resolved to tempt *Abraham*; I tremble, and my Heart grones, when I hear him twice called by his name, and that all the Commissions which are given him tend but to the death of his Son.

Abraham, Abraham, can it possibly be that this so sweet, so amiable, and so Holy a Name must serve to summon thee to an office which appears so cruell, and unnaturall, as the Murther of thy Son? Is it peradventure to carry thee more promptly to the execution of this sad decree that thou art twice called? Art thou deaf to the first words of thy God? or dost thou not perform readily enough what God commandeth? Art thou so fixed on thy *Isaack* that thou no longer thinkest on God? what is the matter? Art thou stupefied and hast neither Heart nor care for thy Master?

Lord behold me here, saith *Abraham*, what is thy will? and where, and in what, may I manifest my Obedience and Love?

Fruitless Compliments.

There are many who have complements enough in their Mouths, and offer themselves freely enough, but if a Man must ingage either life, goods, honor, or the least of his interests, he instantly retires, and his dearest friends remain without offers and effects.

Let us examin whether *Abrahams* Heart be of the same temper of those faint friends? God calls him, and he returns answers unto God? God calls him again, and he protests that he is ready to execute all his commands: much more; for this Holy Man never contradicted the least injunction God had laid on him; he left his Country, he forsook his Parents, and his life was but a voyage of Obedience, and an exile of Love. What can God desire more of him?

This is yet not all God requires of him, and the trials, though too long and too harsh, God hitherto made of his fidelity, were but the Prologues of a combat which must be far more rigorous. Love is content

to put a staff in his Hand to walk him through the World, but he immediately presents him with a Sword to undertake a dreadfull Duel, though it be a Duel of Love.

Well then, *Abraham* take your dear *Isaack*, this only Son, and this Amiable Child, on whom you fix all your hopes, and all your most solid contentments. *Abraham*, it is time to restore unto me the *depositum* I gave you; he is mine, I lent him to you, but now demand him back; and I command you to immolate him unto me, take him then without further delay, and from this instant goe whither I shall conduct you.

Ait illi: tolle filium tuum unigenitum quem diligis Isaac, & vade in terram visionis, atque ibi offeres eum in Holocaustum super unum montium quem monstravero tibi. Gen. 22. v. 2.

Is it not unto God alone the absolute power of command belongeth? and is it not the duty of *Abraham* to be silent and to perform without reply what God commands? But what, I beseech you, would a passionate Father say upon this occasion? would he not have some ground to say, if he had the same cause as *Abraham*?

Alas, Lord, where are the advantageous promises thou hast so often made me? Hast thou lost the remembrance of Abraham, Sara, and Isaac? Dost thou not take me for some other? or at least if thou lookest upon me as a Father, why dost thou enjoyn me to perform so rigorous an office? I humbly beseech thee, my God, not to forget thy words and thy own self; remember that thy Mouth is as unchangeable as thy Heart, and that it is an injury unto the immutability of thy Essence, to alter the least of thy Decrees. How can we then believe that the Sacrifice of humane Bodies are detestable in thy sight if thou dost command them? whither will Innocency goe to seek life, if thou Fudgest an Innocent to death? what encouragement shall we have to serve thee, if thou thus treatest thy Servants? & what attractives will creatures have to love thee, if Massacres be the pledges of thy Love? for my part I am afraid lest the strongest spirits may revolt, and that the weak be scandalized at the instability of thy oaths;

The Speech of a passionate Father who speaks for *Abraham*.

Semel l'entus es Deus. Psal.

The Second Book of

thou hast sworn by thy self that my Isaac should be a spring of Grace, and behold how thou dryest it up even when it is upon the point of becomming an Ocean of Benedicities. My God! what shall I say unto my Son, when he shall intreat me to tell him the cause of his death? How shall I tie his hands, when he shall embrace me? and if I have the Heart of a Father to love him, how can I have armes to kill him? Ah! surely no Man shall ever persuade me that a God, who is the author of Nature, will command me a stroak which appears to me so unnaturall; and should I assent, Sara would even snatch the weapon out of my hand, she would rather offer her self to serve as a Victim, than give way to the Sacrifice of her Son: Let us then no longer think of it, O my God, my Eyes would be dimmed with tears at the sight of my Isaac, my Heart would burst into a thousand pieces at the least darts of his affliction, and my Hands could never be cleared of this stain, if I had once sullied them in the blood of my Son. My God, permit me rather to Sacrifice unto thee the Remnant of my old age, and receive rather this Soul which I have upon my Lips, and which is but too weary of the World; But as for Isaac, suffer a flower to grow which thou hast planted with thine own hand, and according to thy promises water it with thy Benedictions. What! An Abraham to Massacre an Isaac? A Father, the most Cordiall, and the most affectionate of the World, to kill the most amiable and the most accomplished Son that hath ever been? A Father, who for the space of a hundred years hath expected a Son, to lose him in a moment? The preparation for his Mariage was already in my thoughts, and they shew me an Altar, a Pile, and a Sepulcher for his Nuptiall Bed. What rigour more inhumane? what Laws more barbarous? And what command more cruell can we figure to our selves? My God pardon me, it is visible to me that I have erred, but grief even extorts these Blasphemies, and my Tongue betrayes my Heart, I will speak then from henceforth with more respect; Give me

I beseech thee the Eyes of a Tiger, the Teeth of a Wolf, and the Soul of a Lion, if thou wilt have me devour this Lamb; blind me lest I behold this Fore-head, this Face, and these Eyes, on which my Love hath ingraven his Picture. Lord I acknowledge my fault for having so often begged him of thee, my vows have been over-violent, my desires too importune, and I still feel an over-ardent fire in my Bosom; Cast then into it a Deluge of Wormwood, to stifle such sweet ardors. However, if thou dost command me to be the Executioner of thy severest Judgements, and if thou absolutely desirest I should strike off my Isaacks head, and that I should bury him in the fire, I beseech thee instead of a Sword put a Thunderbolt into my Hands, to the end at the same instant I shall give him the stroak of death, I may see him invironed with the flames of thy severest Justice.

Without doubt, this would be the discourse of a Father, whose Soul should be agitated with various passions, and the most part of these resentments are more proper for a Man whose Eyes Nature, Bloud, the World, and Infidelity had shut against the purest lights of Heaven, than for Abraham who never followed other Torch than that of Divine Providence. Never then were such Sacrilegious Complaints, and shamefull murmurs heard to issue forth of his Mouth, as daily proceed from Fathers and Mothers, who have nothing but worldly respects, and no other care but to erect upon the Cradle of their Children all the Trophies of their desires and hopes.

Abraham wils but what God wils, and instead of following the Motives of Reason and humane discourses, he abandons himself into the arms of a perfect Obedience, and of that Faith which shewed him Life even in the Bosom of Death. He was ready to immolate Isaack, and the Love he had for his God made him wish to himself a Destiny like that of his Son. This Man, saith Origen, was not astonished at the voice of so harsh a

The resignation of Abraham.

Command, he refused nothing, and took Counsell of no living Soul, resting content to obey his God.

This Just Patriarch, saith *St. Zenon*, preferred the Love of the Creator before that of the Creature. And albeit a naturall resentment tore his very Bowels and Heart, yet at the same time his Soul did Swim in the delights of a passion, which hath nothing in it but Supernaturall; so that two Loves offered two Sacrifices, the one Imolated the Father, the other Sacrificed the Son.

The Empire of
Love.

O Love, Love, delicious Tyrant, adorable Conqueror, Independent Monarch; how powerfull are thy Darts when God casts them? What Power, what Victory, and what Command dost thou Exercise on the Heart of *Abraham*? whence come these dazeling Charities thou minglest with thy Killing shafts and with thy Consuming fires? My God, what Miracle of Power? what Prodigy of Faith? what Triumph of Constancy? a Heart without Motion, Eyes without Tears, a silent Tongue, a Father without regret, without grief, and without complaint upon the Tomb of one only and dearly beloved Son.

The Emblem of that
Rock *immobilis*.

This faithfull Minister of the Will of God, would be much more grieved that other hands than his should be used, and that a Sacrificer should be sought elsewhere. The Spirit of *Abraham* is like a Rock in the midst of the Ocean, beaten with Waves, wated with Rain, subject unto Winds and Tempests; whatsoever happens alwaies unmoveable, ever immutable. It is enough that God speaks; All comes from him, all is his, and all must return to him. It sufficeth *Abraham*, that God is the Master of *Abraham* and the Father of *Isaack*. It is enough that God is the King, the Master, and the Father of *Abraham*, and *Isaack*. It is in vain to be disquieted, since it sufficeth that God commands, and that whatever he enjoyns be performed; and to live in the practice of this verity is to be in the Paradise

of

of this World, and to enjoy Beatitude by anticipation. It is to row upon the sea as a vessel under the conduct of a Pilot who cannot be deceived; It is to be at court under the command of a most sage and powerfull Prince, who seeks onely to replenish us with his favours, or like a Star guided by an Intelligence, which cannot stray out of the way marked out unto it. Perform then, *Abraham*, all that God saith unto thee; and thou O my God command *Abraham* all that thou desirest. Is it his life thou requirest? It is thine. Is it that of *Isaac*? it is thy self who hast bestowed it on him, take them both.

But O God of goodness! remember that *Abraham* is a Man, that he is a Father, that he hath but One Son, and that he Loves nothing in comparison of this Son; place not all these objects of Pitty before his Eyes, rest satisfied in Sacrificing the Son without causing the death of the Father; lay some cover over the Forehead of the Priest, and over the Eyes of the Victime: And doe not sollicite the tenderneffe of either, and speak neither of *Abraham* nor *Isaac*, nor of the Father or Son; but pronounce the decree in most rigorous termes, and call no more upon the name of Sweetnesse and Love, for that were to sollicite his disobedience.

God neverthelesse calls *Abraham* twice, and expressly commandds him to Sacrifice his Son, and not onely his Son, but also his Onely Son, and to wound him yet more to the quick, he adds the name of his beloved Son, that is of *Isaac*. Martyrdome of Love.

O God! what shafts? what Thunderbolts? and what Lighting? In truth, saith *Procopius*, any one but *Abraham* had taken this advertisement from God for an illusion, or for a subject of contempt: But, as Abbot *Guery* hath excellently well noted, this venerable title of Father, and this amiable name of Son, serve but to conjoyn Love with Piety, and oblige *Abraham* to perform more religiously and cordially what was given him

*17. postea praeponat a-
morem Dei suo carnali
amori, ut cum vincet
gloriosior esset victoria.
Hugo à Sancto victore
ann. in. 22. Gen. sint &
in hoc parati triplica-
ta supplicia, &c. Ori-
genes hic.*

The Embleme of
the fish.

*Immersibilis. Nec do-
lor patri lacrymas per-
suasit, sed exultat &
gaudet. S. Zeno ve-
ron. serm. 1. de Abra-
ham.*

him in charge. Moreover, saith *Hugo* of St. *Victor*, God recalled into his Thought that this was his Onely Son, as if he had desired the more to excite his naturall affection, to the end the Victory and Triumph might be the more famous, since the Love of God became Master of his heart: In fine, as the subtile and learned *Ori-gen* concludes, God will have *Abraham* first sacrifice his Onely Son, secondly his Onely and Welbeloved Son, and thirdly his Onely Son and his dear *Isaack*, as if he had meant by these three shafts of Love to have three Sacrifices, and three Conquests, of Obedience, Faith, and Love. Behold very powerfull combats, and as many Stroaks of death as words. *Abraham* did not yet change colour, and his face was as the Sun, which sees all the horrors of the Earth without emotion: his Constancy appeared in the midst of Passions, like the Dolphin in a Tempest and storm, without danger of drowning. This Magnanimous Soul, this generous heart, and this obedient spirit, shed but tears of joy, and his thoughts were fixed onely on Hope, Love, and Resignation.

CHAP. XI.

The Master-peece of Obedience, and the Triumph of Love in the Sacrifice of Abraham.

*S. Bernard. de præcep-
to, & dispensat.*

*Iust. homo ad legem.
Aquiliam.*

A Heart perfectly Submissive, and obedient unto Gods will, knows not what languishment, refusal, grief, and delay meaneth. It is enough that he is commanded to obey, all the rest is indifferent to him. And it is peradventure for this Cause, that even the civill Laws moderate the rigours of Justice, when we proceed against those who have acted in pure obedience; and in such a case, he is to be fallen upon, who gave the command, Provided Neverthelesse he had the

the power to Command. Even so when it is the will of a Sovereign, all Subjects ought to Obey: And chiefly, when God, who is the absolute Monarch of the Universe, doth Command, nothing must appear under his Empire which adores not his Laws, and follows not his Lights even amidst the shadows of an affectionate Blindness.

Such was *Abraham*, and his Spirit blind as it were amidst the Splendors of Faith and Obedience, resembled that Flower which incessantly courteth the Sun, and hath neither Life, Motion, nor Eyes, but from Morning till Evening to follow this Star.

He sets forth as soon as God Commands him, and as if his Eyes had been shut against the Lights of the Day, he riseth in the Night, by the favour of those Lights and Rayes, which God communicates unto him amidst the obscurities of the shades to serve him for a Watch-tower, Sun and Day. This happy Parricide, as St. *Austin* saith, undertook the Murther of his Son with the same devotions wherewith he had demanded his Birth and Life: and least the Morning, saith *Rupertus*, should prevent his desires, he rose before Day, and presently provided himself of all necessities for his Journey, and for the Sacrifice of his Son.

The Symbols of the Heliotropium.
Non possum aliud me
vertere. Typ. in Symb.
A solis ortu usque ad
occasum.

Devotus Pater eo voto
suscepit paricidium,
quo susceperat filium,
Aug. Ser. 73.

My God! what sad preparation and sorrowfull departure! this poor old Man takes his Ass, and chose two or three of his Servants to goe along with him; and having made up a Fagot of Thorns and Bushes with his own Hands, he layd them on the Shoulders of his dear *Isaack*.

Igitur Abraham de
nocte consurgens stravit
asinum suum, ducens
secum duos juvenes,
& Isaac filium
suum. Gen. 22. v. 3.

But what will *Sara* say? And what can she think when at her waking she shall find neither *Abraham* nor *Isaack*? Poor Mother! what wilt thou doe? Is it possible that *Abraham* could conceal a Design which cannot be kept from thee?

We must freely confess, that there are Souls of Gold,
P and

and Hearts of Diamond in Bodies of Christall: It cannot be denied that there be Women as constant and couragious as Men; their Sex though frail, tender, and delicate, often brings forth *Amazons*, who have nothing of Softness, Levity and Effeminacy, but the bare name. It cannot be also doubted but *Sara* was of this number, And I am confident if *Abraham* had made known to her the will of God, at the first news she herself would have performed the Office of a Sacrificer to immolate her Son.

Nevertheless I will believe with the most part of the interpreters of Scripture, and of the Greek and Latine Fathers, that *Abraham* who might have discharged into her Bosom part of his afflictions, resolved to endure alone this Martyrdom of Love.

He is then all alone upon the way with his Son and his two Servants, and he advanceth directly to Mount *Moria* as to the appointed place.

My dear Reader, I leave unto thy imagination what passed for the space of three dayes this journey lasted: represent unto thy self, I beseech thee, that thou art with him, whom thou dost love above all men, thou seest him, thou speakest to him, thou drinkest to him and sleepest with him, how will it be if at thy departure thou must see him die? and if thou thy self must present him the poyson which is to stifle him? Husbands and Wives, Fathers and Mothers, Brothers, Kindred, Associates, Friends, what Torments? what despairs? what punishments? when you stand at the Beds Feet where you shall behold your dearest affections, and your most pleasing delights in the Agony of death what combats, and what Duels of Love, and Grief? what strength and resolutions to receive the last words and sighs of a dying Mouth, to which a thousand and a thousand chaste kisses have been given, and whose least breath was able to wipe away all sorts of sorrows? what Prodigie of constancy to close with your Hands two Eyes

Duel of Grief and Love.

which served as funns in the saddest obscurities of Life, which is but too much intermingled with mourning and pleasure? In fine, how can we see with out dying, an other self at the point of death?

Nevertheless, this was but the image of a dying life, which *Abraham* led for the space of three dayes; one Martyrdom for three dayes. would swear that God had undertaken to make him dye ten thousand times upon this sad way; every glance of *Isaack* was a mortall Javelin, which pierced his Heart, and yet he must have him three times four and twenty hours before his Eyes; there was a necessity of eating, drinking, and speaking with him: were not these entertainments, and Feasts of Death? He was constrained during the night to lay on his Breast, and in his Bosom, that Head he was to cut off with his own Hands: was not this a murdering sleep and a cruell repose? In fine, he must render all the duties of a Father to so amiable a Son, before he was to be his Executioner, and he must needs hear almost every moment the voice of *Isaack* calling him Father, who went to murder him.

My God! what Preludes of death? what Preparation to a Martyrdom, what Dialogue of Passions? what affections, what dissimulations, what sorrows, what pleasures, what hopes, and what despairs? A Father, a Son, a Priest, a Victim, Wood, Fire, a Sword. *Isaacks* Eyes and Heart are fixed on his Father, and *Abraham* lost not the sight of *Isaack* but to behold his God. At every step this poor old Man sends a sigh to Heaven to evaporate grief, which being shut up redoubles the more.

Surely my Heart even bleeds upon the bare thought of this pittifull object. Alas! how could *Abraham* look on the criminall Sword which was to give the stroak? where did he carry this instrument of Gods Justice? me thinks I hear *Isaack* at every step saying, My Father: and *Abraham* answering Son, take courage, let us goe my dear Child, we draw neer to *Moria*.

O God! what vision and what approaches? Mountain of *Moria* hast thou no compassion, will not thy tops, thy rocks, and thy stones mollifie rigours, at the sight of so tragick an act, and which seems so unnatural? Mountain of *Moria* become thou a plain rather than put this poor old Man, and this young Child to the trouble of ascending thy top, where they are going to erect an Altar, and hew a Tomb.

*Aug. in ser. de temp. 71
existimat eundem fuisse montem Moria qui Calvaria.*

But what! Nature cannot be sensible when her God deprives her of feeling, and *Moria* must not have greater tenderesses than the Heart of *Abraham*; These Mountains make an essay of rigour at *Jacobs* cost to become afterwards insensible at the death of a *Jesus* of whom *Isaack* was but an Image and figure.

Let *Abraham* then perform resolutely the office of God the Father, and let not *Isaack* be ashamed with his own Bloud, to mark out the way unto *Jesus*. Let *Abraham* take his Sword to strike off *Isaacks* Head, and let *Isaack* take the Wood on his Shoulders which was provided to consume him, since *Jesus* hath carried the Cross on which he suffered.

Dixitque ad pueros suos: expectate hic cum asino, ego & puer ille usque properantes, postquam adoraverimus, revertemur ad vos. Gen. 22. v. 3.

Tulit quoque ligna Holocausti, & imposuit super Isaac filium suum: ipse vero portabat in manibus ignem, & gladium, cumque duo pergerent simul, Gen. 22. v. 6.

Dixit Isaac Patri suo: Pater mi, at ille respondit, quid vis filii? Ecce inquit ignis, & ligna, ubi est Victimam Holocausti? Gen. 22. v. 7.

Dixitque Abraham, Deus providebit sibi

victimam Holocausti fili mi, pergebant ergo pariter. Gen. 22. v. 7.

O God! O *Abraham*! O *Jesus*! O *Isaack*! where is *Sara*? where is *Mary*? my God what Relatives are these? *Abraham* is already at the foot of the Mountain, he commands his Servants away, he takes his only *Isaack*, he loads him with the instruments of his punishment. Let us goe my dear Child, let us goe my Son, let us go my *Isaack*, my Joy, my Hope & my Love.

Father whither doe we goe, answered *Isaack*? Alas what is your desire? I indeed see the Fire and the Sword which you carry, as also the Wood on my Shoulders, but where is the Victim, which must be offered as an Holocaust? My Son trouble not your self; for God will provide one.

O Holy ! Piety where are the Bowels of a Father ? Heaven and Earth where are we ? my God ! how long will this storm endure ? Whence comes this ebbing and flowing, which strikes so rudely on the Faith of a Father, and the Obedience of a Son. My God ! if thou desirest a Holocaust, give unto *Abraham* an other Victim then *Isaack* ; how comes it to pass, that *Abraham* can observe the Law of the Holocaust, which injoyns the Victim to be cut in pieces, and ordains, that the Members be disposed at the Altar taking their turns, to burn them afterwards and reduce them to ashes. Ah ! there is no Fathers Heart which can exercise so inhumane cruelties and so horrid and unnaturall a Butchery on the Body of his Son. Vultures devour only the Flesh, Tigers leave at least the Bones, Wheels, Iron-claws and wracks doe but tear the skin, and after all these punishments there are found reliques of anguish and death, but the Holocaust consumes all, and reduceth the Body into ashes and dust. What will remain then of *Isaack* for *Abraham* to carry unto *Sara*, but ashes, dust, and the eternall regret for a loss that can never be repaired ?

Abraham notwithstanding persists in his fidelity, he makes ready the Altar, he sets the Wood in order, he kindles the Fire, he draws his Sword out of the Scabbard, he takes *Isaack* into his arms, he placeth him neer the pile, he tyes his Hands, and puts the cover over his forehead ; In fine, this Innocent Lamb being on both his Knees, his Body half naked, and his Head bowed a little forward sighing sweetly without making the least complaint, or demanding any more why, expected, the stroak of death when his Father (as it is very probable) began to acquaint him with the secret of his happy Lot.

Isaack, my most dear Son, thou didst ask me at the foot of the Mountain, where was the Victim of our Sacrifice, I answered thee, that God would provide one ; his Pater-

Et venerunt ad locum quem ostenderat ei Deus, in quo edificavit altare, & desuper ligna composuit, cumque alligasset Isaac filium suum posuit eum in altare super struem lignorum. Gen. 22. v. 9.

Joseph. lib. 1. hist. S. Ambr. & alii.

nal Goodness hath done it, and his will is that thou must be the Victim, and I the Priest: It is very true, that thou art the object of my sweetest hopes, and that I should look on thee as the support of my house; but it is in God we must place our only hope; It is he that serves for a Basis and Pillar to all fortunes, and it is his sage Providence, which holds in its hands good and evil, favours and disgraces, Life and Death. Dye then cheerfully my dear Child, and rest assured that I would willingly put my self in thy place, if God had so ordained. I adore his will, and I am too happy to serve as an instrument unto his commands? As for thee my poor Son, I had very constant proofs of thy sweet disposition, and, if I had not often tried how obedient and pliable thou art unto Gods will and mine, I should endeavour more efficaciously to perswade thee; but it would be fruitless, and it is from Gods goodness and thy constancy I hope for the Grace of being inabled to offer and immolate thee with my own Hands.

What can Isaack say to this? it is enough for him to assent and be silent; I yet frame in my imagination, that he besought his Father to give him his Sword, that he might kiss it as the rod of the wise Providence of Heaven. I believe also he bowed down his Head a little more forward to testifie that his thoughts accorded with his Heart, and that his most real affections were ready to be immolated unto God and his Father.

In the mean while Abraham takes his Sword again into his Hand, and having bathed it with his tears, he lifts up his arm to discharge his blow upon the Neck of his Son.

O religiosam animam,
 O fortem mentem, O
 ingens robur animi! u-
 trum admirer, & ob-
 stupescam justius,
 fortemve spiritum Pa-
 triarchæ, aut con-
 stantem pueri obedi-
 entiam, Chys. ho. in.
 Gen. 48,

O Religious Soul, cries out St. Chrysostom, O vigorous Spirit, O prodigie of constancy and fidelity! I know not whether I ought more to admire the undaunted force of Abrahams Spirit, or the constant immutability of his Isaacks Submission.

But what will be the issue, will not all the Angels of Heaven

Heaven who look upon this Sacrifice put some Victim in *Isaacks* place? divine Spirits, I call on you for *Abraham* and *Isaack*.

Ah! saith *St. Austin*, behold I beseech you the conflict of *Abraham*, not with a furious Beast, but with Nature. Religion bids him strike, and pity saith, doe not strike, the first lifts upon his Hand, and the other stayes his arm: what will this good Man doe? what will he not doe; if he obeyes not God, he commits Sacrilege, and if he obeys, he is a Murtherer.

Videte Abraham non cum aliqua fera luctantem, sed cum natura pugnantem, devotio dicebat percutere, pietas clamabat parce, illa revocabat, ista provocabat. Aug. Ser. 73. de temp.

But is it not better for him to be accounted a good Father, than a good Servant? And will not *Abraham's* Disobedience be rather excused than the Murther of his Son? *Abraham* believed otherwise, and the choice he made was to lose the quality of a Pittifull Father, to receive the title of an Obedient Servant. Nevertheless he still hopes, and is assured whatever happen that God is too full of Clemency to leave him in extremity.

In effect, as *Abraham* had already lifted up his arm, and was ready to dart the Thunder-bolt. God had put into his Hand, the Voice of an Angell cryes out, *Abraham, Abraham, I command thee from God not to touch the Child, and to pass no farther.*

Et ecce Angelus Domini de Caelo clamavit dicens, Abraham, Abraham, qui respondit adsum. Gen. 22.

It is certainly the very same that commanded *Abraham* to strike, who stayes his blow; It is the Voice, it is the Angell and Nuntio of our Lord which keeps back his Arm. And surely, it was requisite that the same power, which before had armed him, should force the Weapon out of his Hand, and that *Abraham* should have as much promptitude and resignation, to leave his Sacrifice, as to undertake and begin it. O God! what mysteries of Wisdom, Clemency and Goodness? My God! what Tryals of Love, what Essayes of Fidelity, and what grounds of Hope and Confidence? have we ever seen so many temptations heaped together, so many Artifices to know a Heart, and so many divine experiments

v. 11. Dixi que ei, non extendas manum tuam super puerum, neque facias illi quidquam, nunc cognovi quod times Deum, & non percisti unigenito tuo propter me. Gen. 22. v. 12.

experiments upon poor Mortals? so that the whole Sacrifice of *Abraham* was but a stratagem of Gods Providence, and a Master-piece of *Abrahams* and *Isaacks* Obedience.

The Altar of *Moria* which was to be the Scaffold of Death, became the Theater of Life, and his Pile served but to make a Bonfire of Joy, and a triumph of the fidelity which *Abraham* and *Isaack* testified unto God.

A Divine Stratagem.

Besides, I know not who was most astonished, the Father or the Son; however it were, *Abraham* unbound his *Isaack*, and then they both together adored the admirable contrivances of Gods goodness who did tear out a Mans Heart to put his own in the place of it, and who commands us to give him a mortall and perishable life, that he may place us in the fruition of one eternall and immortall.

It is sufficient for this God of Clemencie and mercie, to see Men at his Feet; he is content with that Sacrifice which the Heart offers to him, and he will have neither Bloud nor Murther presented on his Altars. It satisfies him to immolate his only Jesus for the ransom of Mankind: His Death gives us Life, and the least drop of his sacred Veins is able to wash away all the stains of the Universe.

Levavit Abraham oculos suos, viditque post tergum arietem, inter vepres hircum cornibus quem assumens obtulit Holocaustum pro filio.

Stay then *Abraham*; the blow is reserved for some other not for thy Son, and it only belongs to the Eternal Father to offer the Sacrifice in verity, the figure whereof hath preceded. No, it shall not be *Isaack*, thou must immolate but this Ram, which thou seest in this Bush surrounded with Brambles, and Crowned with thorns, take him, and burn this Victim, till a Man-God come in *Isaacks* place. It is enough for me, saith God unto *Abraham*, to know that thou lovest me, and I can now no longer doubt, after so long and sensible tryals. It is the Hand and not the Mouth which hath given me the assurance of it; It is also rather by effects than complements that I try thy fidelity.

O God of Hearts, it is then in verity that Hearts must be Sacrificed to thee. Fathers and Mothers, if God will have your Children, make a free gift of them; if God be content with you, offer your selves unto him. My God! I will even now then consecrate my Heart to thee: I renounce at present all those things I may not Love with thee; I present unto thee the Sacrifice of my humiliated Spirit, and I refuse no pain if thou ordaineest it for me; Burn, Sacrifice, and spare neither Health, Honor, Riches, Children nor Friends; I am even content to Immolate my *Isaack* to thee, that is my Soul, my Affections, and my Life, provided I may Live with thee and Love thee in Glory and Eternity.

CHAP. XII.

The Death of Sara.

A Certain person holily curious, went heretofore examining all that is dispers'd in Nature; I asked, saith he, of the Sun, whether he were a God, and he answered me no, in regard he was subject to Eclipses, Circumvolutions, Vicissitudes, and a thousand periods which keep him in a perpetuall mutation. I intreated the Moon to tell me whether she were a Divinity, and she protested to me no, by reason of Exiles, Defections, Retrogradations, Ascendants, Conjunctions, Separations, Elevations, and falls to which she is lyable. All the rest of created Nature will confess the same if we interrogate her in particular, upon this verity; God only can say, I am God, and I neither can nor doe change, because I am God. He is in the midst of the World as the immoveable Center in a Circle, about which all is in motion: he is as a Rock upon the Ocean, who beholds the Waves and Billows rowling under his Feet, without inconstancy and astonishment.

Gen. 22. v. 13.

Inconstancy of created things.

Q

He

He is pleased nevertheless to see those he loves in the Flux and Reflux of a thousand accidents, which teach them, that their fortunes, hopes, affections and delights may alter every moment; that the most smiling prosperities often swim amidst tears; the clearest and most serene dayes are followed sometimes by the obscurest and most dusky Nights: Bodies for Companions have their own Shadows, Roses are mixed with Thorns, and even the Life of Man never Ends but in Death. To see *Abraham*, *Sara*, and *Isaack*, after their deliverance, and the tryals God had of their fidelity, would not one have believed them almost immortall and exempted from all the miseries of life? And yet scarce were they returned to their own home, but *Abraham* and *Isaack* met with a new occasion of grief for the Death of *Sara*: And no wonder, saith St. *Prosperus*, since the Life of Man is a War without truce, and since we ought not to hope or expect Peace but in the Tomb. And indeed as *Hildebert* hath well noted, it is not without reason that these storms succeed one another, and that usually one vapor draws others, by reason the Earth since the contagion of the terrestriall Paradise, hath been a fall source of Miseries and Calamities, which took their birth from the first sin of our unfortunate Parents who left unto their Children for an inheritance and punishment a chain wrought with all sorts of infelicities.

This yolk then is common to all Men, and there is no person, whom God hath not subjected to the Law of this sad Captivity.

The strictest unions must break, the sincerest friendships must have an end, and even Mariages themselves of which God was the sacred knot, must at length make a Tragick Divorce upon a Bed which is the most common Theater of the blind furies of Death.

We ought to confess nevertheless that it is a spectacle able to excite the Constancy of a good Courage, when

*Tunc est tentatio fini-
enda, quando finitur
& pugna, & tunc fi-
nienda est pugna,
quando post hanc vi-
tam succedit pugne
secura victoria. S.
Prosper. lib. 3. de cont.
vita.*

*Attende miseriae ho-
minis, intueri cineres
vestigalia peccati
sunt. S. Hild. Ep. 56.*

when we shall behold this unmercifull Murtheress which snatcheth away Daughters out of their Mothers Bosoms, and Sons in the sight of their Fathers, and Wives between the Arms of their Husbands.

In such a case, if Nature had not some tenderness, she would be unnaturall, and we must have Hearts of Marble not to be touched with some sense of grief and pitty: *Abraham* had then just cause to testifie by his tears, the regret he had for his dear *Sara's* Death; And surely since he lost so rare a blessing, well might he disconsolately bewayle it.

Vixit autem Sara centum viginti septem annis. Gen. 23. v. 1.

This mourning was not yet blameable, and he was very carefull not to doe like those, who bury all their affections in the preparation of a Funerall pomp, and who have but a shadowed meen, or else not being able sufficiently to disguise their looks, strive to hide under the Veils and shadows of a Bed or dark Chamber, the shame of their insensibility.

Abraham shed more tears from his Heart, than by his Eyes, and in rendring all duties to Nature and his Wife, he most amply satisfied God, and his own piety: while he was a Pilgrim and stranger in the Land of *Canaan*, *Sara* being Dead in the City of *Hebron*, he went directly into the place where his Wifes Body reposed.

Et mortua est in civitate Arbee quæ est Hebron in terra Chanaan, venitque Abraham ut plangeret & fletet eam. Gen. 23. v. 2.

There he offered up his Prayers unto God, and kiss'd a thousand times these amiable reliques, watering them from time to time with his tears.

All those who assisted this Holy Man, might well perceive the tears which distilled from his Eyes, and hear the groans which issued forth of his Mouth; But God alone knows the Acts of resignation.

He presently intreated *Ephron* to sell him a double Cave which was close by the vale of *Mambre* to inter *Sara* in that place.

Ephron is willing to grant what he asketh; but being at last as it were inforced to take a sum of Money for

for the purchase of his Land, *Abraham* became Master of the Field and Grot in which he laid the Body of his dear moiety.

*Atque ita sepelivit
Abram Saram uxorem
suam in spelunca
agri duplici. Gen. 23.
v. 19.*

It is in this monument where the most generous Woman of her time reposeth; And under this Rock of Diamond will be found a Diamantine Heart in the Body of *Sara*, who was a perfect pattern of Constancy and Fidelity.

CHAP. XIII.

The Mariage of Isaack with Rebecca, and the Death of Abraham.

A Bloody Ampli-
theater.

THe World is a Theater on which very different actions are seen. There Voluptuousness smiles, and Grief hath tears in its Eyes; Hope flies in the imbaulmed Air, and Despair plungeth it self into an Abyss of Gall and poyson; Love and Sweetness catch Men in Nets wrought by the Hands of the Graces, and on the contrary Hatred and Envy assassinate the Hearts of Men with enchanted Darts. In fine, whilst Life is sowing on all sides, Death mows down all before her. Behold the common objects of the World; pleasures, sorrows, hopes, despairs, loves, envies, furies, flatteries, Mariages, solemnities, life, death, birth, a Chaos of disorder, a Labyrinth of unions and divorces, which make the course of this life, but a list and Theater where all we can imagine is to be seen. Have we not beheld all this in the life of *Abraham*? This poor Man then was in the Hands of God and Providence, as a feather in the Air, which serves for sport unto the Winds, and as a Planet in the Heavens, which never rests, or as a Wheel in the Water, which is alwaies turning and in a continuall motion: God led him out of *Chaldea, Mesopotamia, Canaan* and *Egypt*; from thence he

he causeth him to return unto the *Cananites*, where he stays for some time in the City of *Sichem*, sometime in that of *Hebron*, afterwards in *Gerara*, and then in *Bershabé*, and again in *Hebron*, as if he could not live but in Travelling, during whose Voyages Heaven is pleased to afford him a thousand Combats, and as many occasions of Victory.

In fine, after the deliverance of his Son, and the death of his Wife, he feeling himself wholly broken with old age, and upon the point of following the happy Lot of *Sara*, resolved to seek a Wife for *Isaack*, and for that end he calls one of the most faithfull Servants of his House called *Eliezer*, and having commanded him to lay his Hand under his Thigh, he conjured him by the name of God to seek a match for his Son in the Land of *Haram*, as if this Country had inherited from *Cham*, its first Lord, the malediction which *Noah* had fulminated against him.

inter quos habito. Gen. 24. v. 3. Sed ad terram, & cognationem meam proficiscaris, & inde accipias uxorem filio meo Isaac. Gen. 24. v. 4.

Which being done, this wise Embassador chosen amongst the Domesticks of *Abraham*, began his journey to execute the designs and Commission of his Master, and departing from *Bershabé* he went directly to *Mesopotamia* carrying with him ten large Camels laden with the rarest and most magnificent presents, which were in *Abrahams* House.

Behold him then in the City of *Nachor* meditating with himself upon all the readiest and most facile means to expedite what had bin given him in charge. What will he doe?

First he departs out of the City and repayingr where Women in their turns were wont to draw Water, he there rests his Camels, expecting untill Heaven should offer the opportunity he desired.

During this expectation he offered up his prayers unto God, saying, Lord God of *Abraham*, cast I be-

erat autem Abraham senex, diuturnusque multorum, &c. Gen. 24. v. 1.

Dixitque ad servum seniore Domus sue qui praeerat omnibus quae habebat: pone manum tuam subter femur meum, Gen. 24. v. 2.

Ut adjurem te per Dominum Deum Caeli & terrae, ut non accipias uxorem filio meo de filiabus Chanaanorum

Posuit ergo servus manum sub femore Abraham Domini sui, &c. Gen. 24. v. 9.

Tulitque decem Camelos de grege Domini sui & abiit ex omnibus bonis ejus portans secum, profectusque pervexit in Mesopotamiam ad urbem Nachor. Gen. 24. v. 10.

Cumque Camelos fecisset accumbere extra oppidum juxta puteum aquae, &c. Gen. 24. v. 11.

Dominus meus Domini mei Abraham, occurre obsecro mihi hodie, & fac misericor-

diam cum Domino
meo Abraham. Gen.

24.v.12.

Ecce ego sto prope
fontem aque, & filie
habitatorum hujus
civitatis egredientur
ad hauriendam aquam.

Gen. 24.v.13.

Igitur puella cui ego
dixero: inclina hy-
diam tuam, ut biba,
& illa responderit,
bibe, quin & came-
tis tuis dabo potum:
ipsa est quam præpa-
raſti ſervo tuo Isaac,

&c. Gen. 24.v.14.

Nec dum intra ſe ver-
ba compleverat, &
ecce Rebecca egredie-
batur, habens hydri-
am in ſcapula ſua.

Gen. 24.v.15.

Occurritque ei ſervus,
& ait: pauxillum a-
que mihi ad bibendum præbe de hydia tua.

Gen. 24.v.17. Quæ reſpondit, bibe Domine mi, &c.
Gen. 24.v.18.

Ipsæ autem contem-
plabatur eam tacitus,
&c. Gen. 24.v.21.

Postquam autem bi-
berunt Cameli, protin-
ſit vir in aures aureas
appendentes ciclos
duos, & armillas to-
tidem pondo ciclorum
decem. Gen. 24.v.22.

Dixitque ad eam: cu-
jus es filia? indica
mihi: eſt in domo Pa-
tris tui locus ad ma-
nendum? Gen. 24.v.

23.

Cucurrit itaque puel-
la, & nuntiavit in do-
rum matris ſuæ omnia
quæ audierat. Gen. 24.

v.28.

habebat autem Re-

ſeech thee ſome propitious and favourable look upon
the deſigns of my Maſter; Great God take pittie of
Abraham thy faithfull Servant, it is by his appointment
I am in theſe territories, I expect here but the hour
when the Maid ſhall come to draw Water out of this
Fountain; If then, My God, thou doſt give me this ad-
vice, I reſolve to entreat the firſt which ſhall approach it,
to afford me ſome Water to drink, if ſhe grant me this
favour, by this Sign I ſhall preſently believe, that it is
doubtleſs ſhe, whom thy holy Providence hath appoin-
ted for *Iſaacs* Spouſe.

Scarce had *Eliezer* ended this Coloquie, when a
Maid called *Rebecca* appeared, fair and chaſt as the
Day, who carryed under her Arm an Earthen Pitcher
to take up Water, *Eliezer* preſented himſelf, humbly
beſeeching her to afford him ſome drink, to which
Rebecca preſently aſſented performing all that Curteſie
and Charitie required.

The holy Scripture obſerves, that *Eliezer* very ſe-
riouſly contemplated all the actions of *Rebecca*, as being
a Myrrour, in which he was to diſcern the marks of
Gods conduct concerning *Abraham* and *Iſaack*.

In fine, this prudent Man choſe a fit time to preſent
unto *Rebecca* ſome Eare-rings and Bracelets. After-
wards he informed himſelf of the conveniences which
were in the Houſe of this Maids Parents who ſpoke
unto him. Being then well inſtructed concerning the
alliances of *Rebecca*, and what was in her Houſe, ſeeing
alſo that all correſponded with his deſires, he threw
himſelf on the ground to render thanks unto his God,
and to adore his ineffable goodneſs toward *Abra-
ham*.

Mean while *Rebecca* haſtens to her Parents to bring
them the firſt news of what had paſſed, whereof her
Brother whoſe name was *Laban*, having taken notice,
he

he went presently unto the Well from whence *Rebecca* came.

Rebecca fratrem nomine Laban, qui festinus egressus est ad hominem abierat fons. Gen. 24. v. 29. Et introduxit eum in hospitium, &c. Gen. 24 v. 32.

Finding *Eliezer*, he most affectionately intreated him to visit his Fathers House, and having conducted him thither, he immediatly gave Hay and Straw to his Camels, afterwards he washed his Feet, as also the Feet of those who came with him. Then *Eliezer* took occasion to publish the Commission which had been given him, and the artifices he had used to bring them to a Head, and to understand whether it were the will of God that *Rebecca* should be *Isaacks* Wife.

Eliezer could not doubt it, and *Rebecca* but too much testified by her silence that her desires consented thereunto. *Bathuel* and *Laban* were also of this opinion, and therefore they were to dispose themselves to the commands of God.

Responderuntque Laban & Bathuel, à Domino egressus est sermo, &c. Gen. 24 v. 50.

The promise then of Mariage being given on both sides; *Eliezer* made presents to *Rebecca* and her Brethren; after this there was nothing but Feasts and adieus to the kindred of this new promise; briefly some Days must be spent in rendring those duties which Honour and Nature required.

Quod cum audisset puer Abraham, &c. Gen. 24. v. 52. Prolatisque vasis argenteis, &c. Igitur Rebecca & puella illius ascensis Camelis, &c. Gen. 24. v. 61.

At last *Rebecca* took leave of her Mother and Brethren, she with *Eliezer* and his servants got up upon Camels, and they advanced with the best diligence they could to arrive at *Abrahams* House.

Isaack, who was alwaies in expectation, first received the news of *Rebecca's* arrivall. I leave to your thoughts what Joy, what kisses and what embraces. However it were, *Rebecca* is brought into the same apartment which *Sara* had while she lived, and immediatly the Mariage of *Isaack* with *Rebecca* was accomplished according to the Ordinances of Heaven, and the desires of *Abraham*, who after this Mariage took a Wife called *Ketura*, by whom he had six Children,

Eo tempore deambulavit Isaac, &c. Gen. 24. v. 62. Cumque elevarisset oculos vidit camelos. Gen. 24. v. 63. Rebecca quoque conspecto Isaac descendit de Camelo. Gen. 24. v. 64. Servus autem cuncta quæ gesserat narravit Isaac. Gen. 24. v. 66.

Qui introduxit eam in tabernaculum Sara matris sue, &c. Gen. 24. v. 67. Abraham vero aliam duxit uxorem nomine Ceturam. Gen. 25.

who

who served to carry their Fathers Name and Bloud through numerous Generations.

Moreover, amongst all their Children *Isaack* is the Master of the House, and Heir to all the possessions of *Abraham*.

*Deditque Abraham
cuncta quae possederat
Isaac. Gen. 25. v. 6.*

I leave men to think as they please in what Ocean of delights *Abrahams* Heart did Swim, seeing all the Graces wherewith God had filled him; I am astonished why he dyed not a thousand times for Joy at the sight of *Isaack* and his dear Wife, who had no affections but for God, for him, and for the generall good of his family.

*Et deficiens mortuus
est in senectute bona,
provetque ætatis, &
plenus dierum. Gen. 25
v. 8.*

*Sepelierunt eum Isa-
ac, & Ismael filii sui.
Gen. 25. v. 9.*

But *Abraham* must render unto nature the ordinary tribute due unto her. This happy old Man, this Father of all the faithfull, this King of Nations, this incomparable Patriark, having lived like a Pilgrim upon Earth was obliged at last to arrive at the Haven, and to dye in the arms of *Isaack* and *Ismael*, who buried him in the same place where his Wife was interred.

End of the second Book.

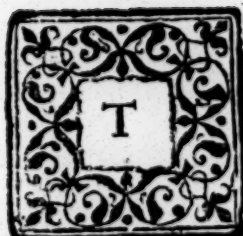
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THE
HOLY HISTORIE.
FIRST
TOME.
of *JACOB* and *ESAU*.

THIRD BOOK.

CHAP. I.

Their Birth.



Here are many Causes, according to the *Fernelius Path. lib. 3. 17.* saying of Physicians, which may hinder the fruitfulness of a Woman. There needs but an accident, and too violent, too obstinate, and sharp a Malady to corrupt the humors, to burn, and to dry up all the vitall Spirits, and make a cruell havock in the principal parts of the Body, where obstructions, skirruffles, Impostumes, and distempers which divert the course of Generation, are form'd. This is that which rendred the most illustrious Women of the old Testament Barren; And *Rebecca* amongst others, was so, for the space of nineteen years, as *Theodore* hath well observed, but by a particular disposition of the Divine Providence which would manifest unto all men, that the

Theodore lib. 7. 4. 2. 3. Gen.

R multi-

multiplication of the Children of *Israel*, was not so much the work of Nature as of Grace.

S. Thom. 1. p. q. 23. art. 8. & Thom. Anglicus in cap. 25. Gen.

Efficacious Prayers.

This hindred not *Isaack* from being much astonished, seeing Gods promises to him unaccomplished; yet his Constancy was not shaken, but he appeared alwaies the worthy Son of *Abraham*: These Verbal ejaculations of his Mouth were agreeable to the sentiments of his Soul, and he had no other Weapons to assault Heaven, and render it favourable and propitious, than Prayers, and Vows which he incessantly presented unto God in the behalf of his Wife, who never ceased on her part to demand the Birth of a Son: where it is to be noted with *St. Thomas*, that although God had engaged his word unto *Isaack*, and though *Isaack* could not doubt of the assurances which had been given him, yet it was necessary to sollicite this Promise, and implore God to perform what he had promised; for albeit God had from all Eternity ordained the Children of *Isaack*, yet this Ingagement was not so absolute, that it did not presuppose some endeavours on *Isaacks* part, by which his expectation was to obtain its effect. This is the reason why *St. Thomas* did observe in the design of God, and in the predestination of Creatures, first an Eternal design, and next an Effect, which followeth at the same time God hath ordained. This first design conceived from all Eternity, is Independent of Vows and Prayers; but the Effects of his Divine Ordinances are therein totally united, because God hath predestinated them by the intervention of concurrent causes which are as it were the voices which sollicite and call upon the sage Providence and the ineffable goodness of God.

At the request then of *Isaack* Heaven was obliged to grant that at last, which along time before God had promised him; and in effect behold *Rebecca* great with Child and ready to lye down. But as the pleasures of the World are not durable, so she quickly feels

feels the approaches of her labour; They are no other than pains and throws, and her womb seemed to be a thick Cloud of thunders, and a Field of Battail, in which two little Children begin an intestine War against each other, which cannot end but by the destruction of the Mother, or the death of her Children. O God! what punishment (saith this poor woman) what assaults? what torment? from whence come these Vultures and Tigers which even tear my Bowels, and make a bloody Butchery in my Womb? Ah God! why did I conceive if this misfortune must befall me? Tyrannicall desire! disastrous ambition! disloyall vanity! whither hast thou precipitated me? my God! what torture, what torment, and what a Martyrdome is it to be a Mother? Alas! we conceive not, but amidst momentary pleasures, we bear Children in our Womb as the Sea doth Fishes in the midst of Storms. We bring them forth like Amber and Pearls amidst Lightnings and Tempests, like Pelicans we Nurse them up with Tears and Bloud, and after all these pains and cares, they prove Wolves and Vipers, which have only Teeth and Claws to eat even into the Bones of their Parents.

Διπλάσιον.
Id est colluctabuntur
Scoliaſtes ex Sym-
macho (Rafas) Hebr.
conſringere, Oleaſter.

collidebantur in utero
ejus parvuli, quæ ait:
ſi ſic mihi futurum e-
rat quid neceſſe fuit
conſcipere? Gen. 25. v.
22.

Was it not for this reason, a wise Queen of Scotland called Mariage a conflict between Grief and Love? yes surely, many of them are but a Duel, a Martyrdom, and a Life where affections run the first Carriere, but presently after either disdains, hatreds, contempts, furies, jealousies, and finally all disasters are in continuall motion: Sometimes it is a Sword, as St. Gregorie saith, whose Hilt is gilded, and the rest but a Murtherous Blade, and the most common Instrument of Death.

Mary Stuart.

Marriages subject
to many misfor-
tunes.

S. Greg. Nys. lib. de
vulg. c. 13.

The chaste *Rebecca* but too soon received the first wounds, and the languishments of her sterility sufficiently taught her for the space of twenty years how true it is. This nevertheless was but an essay untill she came to feel the strugling of two fencers of whom she had

scarce conceived, but immediatly they began to tear the most tender and delicate parts of her body. These preludes of death were so sensible, that she clearly discerned that it was more than a human hand which gave her so harsh Combats. She immediatly then had recourse unto God, and perceiving that men could not help her, shee consulted with the Oracles of Heaven.

I will believe, with *Theodoret*, that to this effect shee kept her self for some dayes out of noise and tumult, knowing that it is almost impossible to hear the voice of God amidst the clamors and out-cries of Men: Or at least as the Authour of the Scholastical history affirms, this virtuous woman ascended the Mountain of *Moria* to offer sacrifice upon the same Altars *Abraham* had erected; where, conformable to the opinion of St. *Chrysostome*, it seemes more probable that she took no counsell but of *Melchisedeck*, who was yet living in her time, and the Interpreter of Gods will.

Perrexitque ut consideret dominum. Gen. 25.v.22.

Qui respondens ait: duæ gentes sunt in utero tuo, & duo populi ex ventre tuo dividuntur, populusque populum superabit & Major serviet Minori. Gen. 25.v.3.

David Chimbi in cap. 34. Jsaie & Rabbi Solomon in 4. Thren. Aug. lib. 16. de Civit Dei c. 25.

However it were, shee consulted God; and God answered her, that shee bore too Nations in her womb, and that two people should issue forth of her bowels, one of which should triumph over the other, and the Elder be slave unto the Younger.

O God! what Mysteries under this answer? I know that the Jews and *Rabbi Solomon* amongst others, unfolds these shadows in favour of his Nation, but these are no other than fables refuted by most of the Fathers, and amongst the rest by St. *Ferome* who discovers the rours of the *Talmud*, and lays open the dreams of the *Hebrews*, who would confound the *Romans* & the *Idumeans*.

True it is then that *Jacob* and *Esau*, as St. *Austin* affirms, were the figures of the Christian and Hebrew people meant by this Prophecy; And at present there is scarce any place in the World, where Christianity hath not raised her Crosses as so many Trophies upon the ruins of Judaism and impiety; *David* vanquished *Edom*, saith *Rupertus*, and *Jacob*, though the Younger, supplanted

supplanted *Eſau* who was his Elder Brother.

For this reason *Jacob* received his name ; for as his Elder Brother was ſtiled *Eſau* becauſe his whole Body was covered with rough Hair ; ſo *Jacob* was called, *Jacob*, becauſe at the iſſuing forth of his Mothers Womb he held *Eſau* by the ſoal of his Foot, to teſtifie that he would ſupplant him ?

Is not this an early beginning to War with each other, ſince in their Mothers Womb they began the in- teſtine Duel ?

Now their Birth is but amidſt ſurprizes and ſtrifes, where the one labours to become Maſter of the other. I leave then to your thoughts what the reſt of their lives may be, and what assaults theſe two little Souldi- ours gave each other even to death.

What ever happens, *Jacob* ſhall be vanquiſher ; For Heaven is on his ſide, and the ſupplanting of *Eſau* ſhall rather proceed from the Hand of God than that of *Jacob*.

It is not then the office of *Jacob* to ſupplant his Bro- ther, and to ruin the fortune of his moſt intimate friends. They that contrive ſuch deſigns, are not the Imitators of *Jacob*, but the Diſciples of *Cain*.

Jacob followed only the Inſtinct of the Divine Pro- vidence, and Brothers for the moſt part regard nothing but humane prudence, and blind intereſts, which con- vey Impiety into their Souls, Treasons into their Mouths, Venom into their Hearts, and Weapons into their Hands to aſſault blood and nature, and to confound all Humane and Divine Laws.

But alas ! what ſtrife ? what victory ? what triumph ? when the Crowns we gain are but Roſes ſtained with Blood, and Laurels which wither in a moment, and transform themſelves into eternall Thorns.

It is not for this prize *Jacob* fought in his Mothers Womb, but he aſſaults and ſupplants *Eſau* for the pur- chaſe of Immortall Crowns.

*Jam tempus pariendi
advenerat, & ecce ge-
mini in utero eius re-
perti ſunt. Gen. 25.v.*

^{24.}
*Qui prior egreſſus eſt,
ruſus erat, vocatum
eſt nomen ejus Eſau :
protinus alter egredi-
ens plantam fratris
tenebat manu, & id-
circo appellavit eum
Jacob. Gen. 25.v.25.*

Supplanting Bro-
thers.

CHAP. II.

*The Education of Esau and Jacob, and the shamefull sale
he made of his right of Primogeniture.*

Image of Mans life.

SCarce hath the return of the Sun chased away Night, and Darknes, but the *Aurora* shews on its Horizon, what the Day would be at high Noon and in its Evening. It is an Image of Mans Life, who usually at his Birth gives assured marks what he will be eventill death; he bears on his Forehead and Body (saith *Pythagoras*) a Divine Impression, which is even against his will the visible Character of his Soul, and Disposition. In vain is it for him to feign and dissemble; his Eyes are living Myrrours in which all the Cogitations of his Heart are discovered; the Horoscope, as we see by daily experience, is formed not only of Men, but also of Children, and oft times the very Cradles and Swath-bands give out Oracles touching their adventures and destinies.

Assured marks of
our disposition.

*Totus in rorem pel-
lis hispidus. Gen. 25.
v. 25.*

*Quibus edultis factus
est. i. s. u. pignarus
venandi & homo a-
gricola. Gen. 25. v.
27.*

*Jacob autem Vir
simplex habitabat in
tabernaculis. Gen. 25.
v. 27.*

We need not be over-much versed in Physiognomy, to foretell what *Esau* would prove; for in his Birth he gave so many evident signs, as we cannot be ignorant of his future inclinations. His Body Hairy like a Bear, could not be animated but by the soul of a Beast; his Eyes, his Hair, his Skin, and all that appears exteriorly was too frightfull and ardent to be the Element of Meekness and Humanity. In fine, from his very Child-hood all his inclinations seemed so brutish, that we cannot wonder if he being in the flower of his age, his most usuall entertainments and most serious exercises were to ramble over the Fields and lead a savage Life, which besides the exercises of Tilling the Earth and Hunting (which of themselves are commendable) gave him but the imployment of a Wolf or a Vulture.

Jacob on the contrary had onely the qualities of a Dove, and his Heart had less Gall than a Lamb. He

went

went scarce ever out of the House, and shewed so much simplicity, sweetness, and moderation, as but to see him a Man was constrained to Love him.

Notwithstanding *Isaack* had more violent inclinations towards his Eldest Son; and herein Interests were more prevalent, than Reason: For this Love was onely grounded upon *Esau's* constant custom in bringing him every Day some piece of Venison.

*Isaac amabat I. s. u.
eo quod de venationi-
bus ejus visceretur.*

The Love of *Rebecca*, who preferred *Jacob* before *Esau*, was then more wise and considerable. This prudent Woman saith St. *Cyril*, had no passion but for the goodness and virtue which shined in the behaviour of her Son; she accorded her Heart to the Words of God, and most tenderly Loved him, to whom God promised more Favours; that is to say, as *Procopius* observes, this virtuous Mother framed her Will unto the impulses of Heaven, and her inclinations followed the assistance of this Intelligence, which is the Dart and stimulation of the purest affections.

*Et Rebecca diligebat
Jacob. Gen. 25 v. 28.*

We must grant then that *Isaack* had thoughts somewhat too humane toward *Esau*: But *Rebecca* was a good Mother who rendred unto *Jacob* those duties which his sweet disposition deserved, and as soon as he came into the World she had inclinations suitable to the goodness which appeared in him, and endeavoured with her Milk to infuse into his manners all that could render him most amiable and accomplished.

It is also particularly from Mothers (as heretofore said one of the seven Sages of *Greece*) that Good and Evil flows into the Souls of those to whom they give Suck: Hence it ariseth that Nurses are sought out with so much care in the Houses of Great Men, for fear lest by some defect of Nature, the Milk become corrupted and converted into poyson. This happens but too often, and experience teacheth us, that Children from the Breast suck their most Malignant inclinations; and afterwards as Child-hood, which is most susceptible of good

Advantage of good
Education.

good and' evill, is usually spent under the wings of Mothers; so we ought not to wonder if they be the sources from whence Spring those humours which are generated with Education.

Dis Cassius,

Such was the belief of the *Romans* seeing the Cruelties of their Emperor *Caligula*, who was Nursed by a Woman who had a Beard like a Man, and who had nothing sweet in her but her Milk; And on the contrary *France* acknowledged the blessing of the Sanctity of *Lewis* the Ninth, whom his Mother *Blanche* had made as it were to suck Virtue with his Milk.

There are no Palaces, no Cottages, no Houses in the World where wee shall meet with families and communities without seeing examples and proofs of this verity.

Oblation of Fathers
and Mothers.

*Parentes sensim
paricidas. Cypr. de
lapsis.*

Moreover we must not imagin that Fathers are therefore more exempt from those Duties which Education requireth, than Mothers. For they can equally cause Vices to flow into the Souls of their Children. It will proceed faith *St. Cyprian* from Fathers and Mothers that their Children shall complain in the Day of Judgment, and cry out upon the Brink of the Abyss that their Parents have been their Murtherers.

Isaack then would have deserved more commendation, if he had had less indulgent affections, and less interrested, towards *Esau*. But I will believe, that if *Rebecca* should have presumed to reveal the secrets wherewith God had intrusted her by the means of some good Inspiration, he would have had, like her, more affection for the Younger than the Elder Brother.

*coxit autem Jacob
pulmentum, ad quem
cum venisset Esau de
agris lassus, Gen. 25.
v. 29.*

However it were, the Liberty *Isaack* gave to *Esau* of running all the Day long through Woods and Forests, was the occasion which brought him to his first misfortune: For this poor Chaser comming one Day weary and Hungry from hunting, and meeting with *Jacob* who had caused some Pulse to be sod, he intreated him to give him a share of it; to which *Jacob* willingly

lingly agreed, upon Condition he would yield up to him his right of Primogeniture.

Alas! I dye for very hunger answered *Eſau*, what will this Right avail thee after my death? if it be ſo replied *Jacob*, take an oath that thou wilt give it me; Well, in truth then I ſwear it (ſaith *Eſau*) and I acknowledge thee in quality of my Elder Brother: whereupon this poor wretch took immediatly Bread and Pulſe from his Brothers Hand, little valuing the loſs he had made of the firſt advantage wherewith God and Nature had favoured him.

What Infamy! what Ingratitude! and what Impiety! Can a man repreſent unto himſelf ſo weak an act as to part with the ſingular Favours of God for a bit of Bread? Is there any Ingratitude more Enormous, than to miſpriſe the gifts of Nature? and is it not a Sacrilege and Simony to ſell his Priſthood for a Meſs of Pottage? In fine, is it not to be hunger-ſtarved even unto rage to ſwallow with the Pulſe the right of his Primogeniture, which was one of the moſt Illuſtrious qualities a man could poſſeſs in his Family.

It was this brutiſh appetite which deſolated the Terreſtriall Paradife, which conſumed *Sodom*, which daily devours the Wealth of the richeſt and moſt Illuſtrious Houſes. It is the Well of the Abyſs, the Ciſtern of *Babylon*, and the Gulf of Hell. The Air, the Earth, and the Sea cannot ſatiate theſe devouring ardors, and this Fire which ſtill requires aliment. Theſe are thoſe Horſe-leaches which never Quench their Thirſt; theſe are the Men who have their Eyes in their Bellies, and their Reaſon Buried in Wine. I am deceived, theſe are not Men but Sponges, and Tuns, like thoſe of the *Danaides* into which the Ocean might enter without filling them: Finally, It was this Infamous Vice which cauſed *Eſau* to direct his firſt ſtep into the Precipice where afterwards he was ſwallowed up.

Ait: da mihi de ratione hac ruſa, quia oppido laſſus ſum.

Gen. 25. v. 31.

Cui dixit Jacob: vende mihi primogenita. Gen. 25. v. 31.

Ille reſpondit: en morior, quid mihi proderunt primogenita. Gen. 25. v. 32.

Ait Jacob: Jura ergo mihi, juravit ei Eſau, & vendidit primogenita. Gen. 25. v. 33.

Et ſic accepto pane, & lentis edulio, comedit & bibit, & abiit, parvipendens quod primogenita vendidiſſet. Gen. 25. v. 34.

The diſaſters of Gluttony.

CHAP. III.

The Dexterity of Rebecca to procure for Jacob the blessing of Isaack.

*Dens tibi venter est,
& pulmo templum.
Terribil. advers. Psych.*

THere is a false Divinity in the World which hath Temples in the Lungs, and Altars in the Bellies of most Men. The appetite of Gluttony is the Origin of all Vices, the Furnace in which the most dreadful flames of Impurity are nourished and inkindled.

We must not then wonder if *Esau*, who was not ashamed to sell the right of his Primogeniture to satiate a Gluttonous desire, had the Impudence afterwards to Mary against the will of his Parents, and to take two forain insolent and furious Wives, and which is worse, addicted to the Worship of false Gods. These were two incarnate Devils, and two Spirits bearing neither respect nor any pitty towards *Isaack* and *Rebecca*, they raised also a War and tumult in the whole House, and sufficiently manifested what a Woman can do when she hath once trodden honour and devotion under her Feet.

*Senuit autem Isaac,
& caligaverunt oculi ejus, & videre non poterat. Gen. 27. v. 2.*

Nevertheless *Isaack* waxing old amidst these misfortunes, insensibly felt the approach of Death, and as if his Eyes abhor'd to serve as witnesses to the disasters of his old age, they covered themselves with the Darkness of a lamentable Blindness.

*Vocavitque Esau filium suum majorem, & dixit ei, fili mi: Gen. 27. v. 2.
Vides inquit, quod senserim & ignorem diem mortis meae. Gen. 27. v. 2.*

A most uncertain uncertainty.

Amongst these Accidents his Eyes being shut against all the Clarities of Life, his Soul went penetrating the shade and Night of the Tomb. He calls *Esau*, and says to him with a pittifull Tone, Alas my Son! I am upon the Brink of my Grave, and yet I know not when I shall descend into it.

Surely there is nothing more certain than the end of Life, and nothing less certain than the time when we must Dye: The Sun is not more cleer and perspicuous in the Heavens, than this Decree on Earth; one must be a
Beast

Beast amongst Men, and Dead in the World, to doubt of this verity.

This hinders us not from providing for our necessities, and prudence enjoins that meditating upon Death, we forget not the Duties of Life as *Isaack* did.

This good man feeling his life to extinguish as a Lamp whose Oyl begins to fail, called *Esau*, and commanded him to take his Quiver, his Bow and Arrows, and to goe a hunting that he might bring him something to eat, with this promise, that at his return he would give him his benediction before his Death. *Esau* immediately performing what his Father had commanded him, *Rebecca* who heard *Isaacks* whole discourse, made use of her time very seasonably to doe what the Spirit of God directed her.

Ah ! how ingenious is vertue ! and how dexterous is Love when it follows the will of God ! who would believe that a Woman durst undertake what *Rebecca* did ? Her design was not (saith St. *Ambrose*) to prefer the Younger before the Elder, but onely the merits and perfections of the one before the bad qualities which appeared in the other : and so her fraud was more full of mystery than malice. Her Artifices then were innocent, and her intentions very just and holy, when she disguised *Jacob* to deceive *Isaack*, and frustrate *Esau* of the blessing he expected.

Goe then my Son (saith she) and make choice amongst our flocks of the two fattest Kids you shall find, I will so dress them, that I will make them serve for your Fathers repast, to the end having fed on them he may bless you before his death.

But what replied *Jacob* ? Mother you know that my Body is not Hairy like my Brothers ; I am fearfull then lest my Father touch me, and believing I intend to mock him, lay on me his malediction.

Can we wish more Respect, Candor, and Piety, in a Son towards his Father ? Surely this did not agree

Vocavitque Esau filium majorem, & dixit ei fili mi ; qui respondit, adsum. Gen. 27.v.1.
Sume arma tua, Pharetram, & arcum, & egredere foras, cumque venatus aliquid apprehenderit, Gen. 27.v.3.
Fac mihi inde pulmentum, sicut velle me nosti, & affer, ut comedam, & benedicat tibi anima mea antequam moriar. Gen. 27.v.4.
Quod cum audisset Rebecca, & ille abisset in agrum, ut iustionem Patris impleret. Gen. 27.v.5.
Ambr. lib. 2. de Jacob, & vita beata. c. 2.
Rebecca non filium filio, sed iustum praeferebat iniusto, &c.
Nunc ergo, fili mi, acquiesce consiliis meis. Gen. 27.v.8.
Pergens ad gregem, adfer mihi duos hudos optimos, &c. Gen. 27.v.9.
Quos cum intuleris, & comederit, benedicat tibi prius quam moriatur. Gen. 27.v.10.
Cui ille respondit: nosti quod Esau frater meus homo pilosus sit & ego levis. Gen. 27.v.11.
Si attraxerit me Pater meus, & senserit, timeo ne putet me sibi voluisse illudere, &c. Gen. 27.v.12.

A dangerous Malediction.

with the comportments and bad humours of so many Children who daily sell their Fathers and Mothers for some slight interests. The World is full of Sons, Daughters, Kindred and such brutish persons who treat the Authors of their Life as their Servants and Hand-maids. But doe they well understand that the lightnings and thunderbolts which are formed in the Ayr, cause less dangerous spoils, than the furious Darts which issue out of the Mouth of an Incensed Father? Doe they know that Fathers and Mothers are impowred to thunder out the tempests of their Malediction, and that they have as many or more killing shafts than Death, to punish the Insolence and presumption of their Children?

Jacob would never have been so adventurous as to undertake an action which might irritate the goodness of *Isaack*, if *Rebecca* had not relieved him in his fear, and if she had not made appear to him that her Wiles were very just, and her design most Innocent. Ah! faith she, my Son, leave unto me this fear; I will preserve thee from this danger thou apprehendest, and if any ill chance to happen, I wish it may fall on me; doe then boldly what I shall say unto thee.

Ad quem mater, in me sit (ait) ista maledictio fili mi: tantum audi vocem meam, & pergens asser que dixi. Gen. 27. v. 13.

Et vestibus Esau veste de bonis quos apud se habebat domi, induit eum. Gen. 27. v. 15. Deditque pulmentum, & panes, quos coxerat tradidit. Gen. 27. v. 17.

Quibus illatis, dixit pater mi, at ille respondit, audio, quis es tu fili mi? Gen. 27. v. 18.

Dixitque Jacob: Ego sum primogenitus tuus Esau, feci sicut praecepisti mihi: surge, sede, & comede de venatione mea, ut benedicat mihi anima tua. Gen. 27. v. 19.

Rursumque Isaac ad

She presently apparelled him in *Esau's* Garments, covered his Neck and Hands with Skins which had some resemblance of his Brothers, and gave him such Bread and Meat as she knew would be pleasing to *Isaacks* tast.

Jacob presents them unto his Father, who hearing his voice asked if he were *Esau*; he answered that he was his Eldest Son, and that having exactly performed all his commands, he besought him to eat of the Venison he had prepared for him: But what? said *Isaack* to him, how couldst thou take and provide it in so short a time? *Jacob* answers, it is God who hath so dispos'd it, and made it as it were fall into my Hands. If it be so, approach my Son, and give me thy Hands that I may touch

touch them, and feel whether thou art my Son *Eſau* or not. *Jacob* obeyed; and after *Iſaack* had touched him, he ſaith unto him; ſurely this is the voice of *Jacob* I hear; but if I be not deceived theſe are the Hands and Hair of *Eſau* I feel: Notwithſtanding this doubt, *Iſaack* gave his benediction to *Jacob* and made good cheer of all he had preſented to him.

Imagin whether *Rebecca* ſtood not watching to obſerve all that paſſed. I repreſent unto my ſelf that ſhe encourag'd *Jacob* with Geſtures and Signs which made up a good part of this action: The time muſt needs ſeem long unto her out of the fear ſhe might have leſt *Eſau* ſhould come in and diſturb the courſe of Divine providence, and the conduct of her prudent deſigns.

Make haſte then *Iſaack*, and doe quickly what God inſpires thee; thy Bed is the Altar on which God will have *Jacob* conſecrated, and it is the Table of a myſterious repaſt, and the Theater of the prudence and dexterities of Love.

It was then neither *Rebecca* nor *Jacob* that guided this enterpriſe; But God, who from all eternity had choſen *Jacob* for his Eldeſt Son.

It is a great advantage when thoſe favours which arrive to us are preſents from Heaven, and an illuſtrious Prerogative when our fortunes are eſtabliſhed by the decrees of God.

Theſe are adorable decrees, and myſterious obſcurities, dazeling clarities, and dark verities, which muſt be penetrated to diſcover that light which is inveloped under the ſecrets of the Divinity.

Iſaack is blind, *Rebecca* ſees but the ſhadows of a myſterie which was reveal'd to her, *Jacob* is in doubt whether what he doth will come to paſs, *Eſau* runs and beats the Buſhes, whiſt an other takes the Prey. It is God nevertheleſs who inſtructs *Rebecca*, who inſpires *Iſaack*, and directs *Jacob*. Behold alſo how all ſucceeds agreeable to his own deſires and thoſe of his Mothers.

Approach

ſitium ſuum, quomodo, inquit, tam cito invenire potuiſſi fili mi, qui reſpondis: voluntas Dei fuit, &c. Gen. 27. v. 20. Dixitque Iſaac: Accede huc ut tangam te fili mi, &c. Gen. 27.

v. 21. Acceſſit ad patrem, & palpato eo dixit Iſaac, vox quidem vox Jacob eſt, ſed manus ſunt Eſau. Gen. 27. v. 22. Et non cognovit eum, quia pilofæ manus ſimilitudinem majoris expreſſerant: benedicens ergo illi, ait: Ecce odor filii mei, ſicut odor agri pleni cui benedixit Dominus, Gen. 27. v. 27.

Dixit ad eum : accede ad me, & da mihi osculum fili. Gen. 27. v. 26.

Accessit & osculatus est eum. Gen. 27. v. 27. Statimque ut sensit vestimentorum illius fragrantiam, benedicens illi, ait, ecce odor filii mei sicut odor agri pleni, cui benedixit Dominus. Gen. 27. v. 27. Det tibi Deus de rore celi, & de pinguedine terrae, abundantiam frumenti & vini. Gen. 27. v. 28.

Et se viant tibi populi, & edorent te Tribus : esto dominus fratrum tuorum, & incurventur ante te filii matris tuae : qui maledixerunt tibi, sit ille maledictus, & qui benedixerit tibi benedictionibus repleatur. Gen. 27. v. 29.

Approch my son saith *Isaack*, and bestow a kisse on thy poor father : Presently *Jacob* leaps on his neck, embraceth him, hugs him, and lays his eyes, his lipps, and mouth on him. I know not why the Mother did not cast her self between them both as the knot of so tender and holy an Amity : But perchance she was afraid to interrupt *Isaack* who finding himself Surprised by the smell and perfume which exhaled from *Jacobs* garments, presently gave him his paternall benediction, saying to him ; Ah well beloved Son, the Odour which comes from thee is as sweet as that which riseth from a field full of flowres, and upon which God hath powred out his Benedictions.

Be thou blessed then for all Eternity, my most deer Son, let God bestow on thee the dew of Heaven, the fat of the Earth, wheat and wine in abundance ; Let all Nations be subject to thee, and let all the Tribes adore thee. Be thou Lord over thy brethren, let them bow their knees before thee : Let those that give thee their benediction be blessed ; and if any one curse thee let him be also cursed.

CHAP. IV.

Gods design in preferring Jacob.

ALthough wee may say that the Earth is a great Labyrinth and a fearfull Chaos where Truth is not seen but in shadow, and where there are no assurances but amidst the uncertainty of casual accidents ; Yet One of the Antients had reason to say, That the world was a large well of Darknes, and a deep Sea where we are exposed to the mercy of Winds and tempests without Sayles, without Pilot, without Stern, and almost without Hope of releif.

Alas ! in this estate where is the Haven, where are the *Islands*, and where is the means to attain the shore ?

O God ! what Horror when wee see a bark split in pieces, and him that wee hold by the hand carried by the billows, and tempests into the bottome of the Sea ? I see him, I hear him, and I behold him in my sight dying upon the waves ; Why he, and not my self ? Why this and not that man ? What have I done ? What hath he done ? And what could he deserve from God even before his birth ?

O night without day ! Precipice without bottome ! Ocean without shore ! O height of the Wisdom and knowledge of God ! Alas how fearfull and horrible are the mysteries of thy secrets ! My God ! When shall I know whether thou art for or against me ? And who will assure me that I am not inrould amongst those wretches which must be one day banished out of the land of Paradise. Lord, I know not where I am, and what will become of me ; I doubt whether after all my races I shall waite at the gate, or whether all my labours will ever merit any reward.

And truly could Esau have imagined that while he was a hunting his brother had taken his Benediction ?

Ah ! it often happens that such as have the greatest advantages of Nature have the least share of the favours and Graces God is accustomed to impart. Blood, Spirit, Extraction and Riches are for the most part but a fair object where Misfortune appears with most deformity. The Sun is wont to make his rarest productions in the most unknown places, and God never works more miracles than in the souls of those whom the world useth to Despise, or knows not.

Unhappy Esau ! where are the privileges of thy Birth, where is the right of thy Primogeniture, and the Blessing thou doest expect ? Who art thou ? In vain is it for thee to say thou art Esau, and the Eldest son of Isack, Jacob hath supplanted thee, and when thou didst hunt he found at home what thou soughtest abroad. Jacob saying that he was Esau and the Eldest son, knew well

Deadfull uncertainty.

A fair subject of Miseries,

Mysterious answer.

well enough that in effect and according to the right of Nature, he was *Jacob* and the Younger Brother: But he knew also that God had chosen him for his Eldest Son, and he spake according to Gods intentions, and in pursuance of the title and right of Primogeniture which he had purchased, and God had given him.

As in the eleventh and seventeenth Chapter of St. *Matthew* the *Messias* openly declares that St. *John* was *Elias*; Not that indeed he was *Elias*, but because he lived according to the Spirit, as *Elias*.

So our Lord also hath borrowed seeming titles, and God himself hath taught the World many things which had but some marks of his Divinity.

We must note then by the way for the satisfaction of those that read the holy Scripture;

Innocent feignings.

First, that who ever dissembles the truth doth not tell a lye, and though it be a shamefull and detestable thing to tell a lye, yet there be innocent feignings and prudentiall ways which are sometimes lawfull and laudable. Such was (as some have believed) the address which *Abraham* used when he caused his Wife to pass for his Sister in the territories of *Pharaoh*.

Secondly, it is one thing to lye, and another thing to speak figuratively; And the words of God himself, though he be the infallible Verity ought not alwaies to be taken in a rigorous sense: for they have sometimes Enigmaticall meanings and mysterious relations; and so the number of *Abrahams* Children was to be like the Stars, and the Sands of the Sea.

A two edged Sword.

Thirdly when St. *John* in the Ile of *Pathmos* saw God carrying in his Mouth a two Edged-Sword, it was to teach us, that his Words, though Divine, might have two significations: which was evident, when he spake unto the Jews concerning the Temple of his Body, as if it had been the Temple of *Jerusalem*, albeit he was not ignorant that their thoughts were very different from what he declared unto them.

Fourthly

Fourthly the greatness of a mystery may without wounding the truth, disguise the countenance, feign a voice, borrow names, and in a word conceal under some mysticall terms the importance of a secret, and the designs of God. This was, as I may say, the amiable stratagem of the Angell *Raphael*, when he said unto *Toby* that he was *Azarias* the Son of the great *Ananias*: And this was the Artifice of *Jacob*, when he answered his father that he was *Esau*, and his Eldest Son.

A most just Stratagem.

Nevertheless *Isaack* stood in admiration even to a rapture, and at first he could hardly imagin, that *Jacob* had deceived him: but at last in the extasie of his astonishment, God shewed him as *St. Austin* believed, his manner of conduct in *Jacobs* proceeding. He saw the just intentions of this unmalicious deceiver: And at length he discerned that the Benediction he had given him was valid.

Expavit Isaac stupore vehementi & ultra quam credi potest admirans, ait: quis igitur ille est? Gen. 27. v. 33.

As well by reason of Gods will, which was such, as in regard his design was to bless him to whom the Privilege belonged, which *Jacob* had acquired by the contract of Sale passed between him and his Brother, and by the Donation of God.

Jacob is then the Elder Brother, and from henceforth his Brethren shall be his Servants. It is in vain for *Esau* to tear his Heart with a thousand sighs: it is to no purpose for him to lament and roar like a Lion.

Audit Esau sermonibus Patris irugit clamore magno, & consternatus ait: benedic etiam & mihi Pater mi, Cumque exultatu magno ferebat. Gen. 27. v. 34.

His sorrows and roarings may well excite some pitty in his Fathers Soul. But this poor old Man hath no other thing to give him but some drops of the Dew, and at best but some humid and clammy vapours which fatten the Earth. For as concerning Heaven, that hath already powred forth its favours upon *Jacob*: where note, that the benediction which had been given him was very different from that of *Esau*: for *Jacob* had first received Riches and the abundance of the Goods of the Earth; Secondly an Empire over Nations; Thirdly a Principality amongst his Brethren; And lastly a

Motus Isaac dixit ad eum: in pinguedine terra, & in rore celi desuper, Gen. 27. v. 39. Erat benedictio tua, &c. Gen. 27. v. 40.

T

particular

particular favour which put him intirely under the protection of Heaven; whereas *Eſau*, as I ſaid, received for his ſhare but ſome Acres of ground fertile indeed, but only in the corruptible goods of Corn, Rain, and Dew, whereas *Jacob* had all ſorts of benedictions aſwell in Earth as in Heaven.

Theſe are preſents for Worldly and Earthly Men, drops of Water, Exhalations, Vapors, and a little ſmoak. Behold the favours of *Eſau*, behold the height of his benedictions, and the portion of a Younger Brother who is rejected.

After this let us aſk why the moſt impious perſons in the World are ſometimes the richeſt, the moſt happy, and the moſt powerfull, or at leaſt in appearance and to the Eyes of Fleſh and Bloud. Let us inquire whence comes it that Atheiſts are Crowned with Roſes, Lillys, and Gilly-flowers, when Chriſtians walk upon Bryars and Thorns, what a ſhame will it be to ſee Vice watered with *Nectar*, whiſt Vertue is beaten with a ſtorm of Hail.

Bleſſings of this
World.

My God ! permit me then to expoſtulate with thee to this purpoſe ; if *Eſau* be rejected, why doſt thou beſtow on him ſome Goods in this World ? Alas ! what can be the happineſs of this Life ? A thick Cloud of Rain, Lands ſmoking with Ordures, Straw, Hay, Feathers and Wind : whereas the Elect enjoy Peace, Hope, Love, Pleaſure, God, and Paradife for all Eternity.

But who will aſſure us that we are in the fortunate Liſt of thoſe predeſtinated Perſons whoſe Elder Brother *Jacob* is ? what Angell will tell us whether we be not loſt Children who have *Eſau* for our Captain ?

Ah God ! I have bewayled my ſins, but I fear my tears have not cleaſed my Heart, I have caſt forth cryes, ſighs, and ſobs, but my doubt is I have not been heard. I know not how far my benediction reacheth, and whether ſome-body hath not ſupplanted me. In
fine,

fine, am I *Jacob* or *Esau*, shall I be saved or condemned, what will befall me after death? And for what hath God ordained me even before my birth? Lawfull apprehensions.

O Abyss of Gods Judgements! O the Gulf of horror and darkness! O God, what precipice for hope? what shadows for faith? and what blindnesses for love?

Surely there would remain nothing for us but a sad despair, if we had not learnt of the Wise man, that God for his part wills not the destruction of any, but the salvation of all. It is then from thee, O *Esau*, and from thee (O *Israel*) perdition commeth. For God, as the Apostle saith, desires that every one should be saved, and adhere unto the knowledge of truth. Behold the end of his love, of our Creation, and of his Incarnation. Sap. 1. 12, 13, 11. 16. God desires our salvation. Osee 13. Timoth. 2.

In the second place, though God bestowes those favours on some which he denies to others, and though he hath shewed more of them to *Jacob* than to *Esau*, yet he imparts unto all sufficient grace for salvation, as Saint *James* affirmeth. Sufficient Graces.

And truly how can he refuse Graces unto those for whom he hath given his Blood? and why should he not afford assistance unto Man, for whom he hath given up his life, and all his Interests?

In fine, no person either ought, or can despair: For God hath predestinated the good with foresight of their merits, he hath reprobated the wicked by the prescience of their sins. Foresight of merits.

Let us hope then my Soul, let us hope in God, who is good, and would save us. It is enough for us to have him for our Father, and that he hath given us his Son for our Brother; It is sufficient that our Election depends on his Grace, since he gives it us with all sufficiency. O God! what assurance? what pledge? and what caution? A Son towards a Father, a God of God, and who issueth not out of God, but to pacifie our troubles, and mediate our salvation. Ah! who will not hope, Well grounded hopes.

Fair motives of
Conscience,

having a *Jesus* for his Saviour, whose precious blood runs not but to fill hearts, and to swell the courage with hope of Paradise? What haven may we not attain, when we are guided by a God, and swim upon his tears, upon his sweat, and blood? Woe then unto those who will not make use of these advantages; and woe unto such as shall despair of salvation.

My God, I hope to be one of those who shall behold thee face to face in Heaven; it is the hope in which I will live, and die. I desire that it may live even in my Sepulchre, flourish even in my Ashes, and afterwards take its flight on the eternall hills, and on the mountains of Sion.

My God! it is of thy goodness I hope for this grace, it is by the merits of thy Son, and his intercession. Eternall Father, be thou my Judge, *Jesus*, be thou my Advocate and refuge.

This being so, the tragick Judgement of the unhappy lot of *Esau* doth not affright me. This poor unfortunate, had a Father who was blind, a Mother who was averse, and a brother who supplanted him: And we have a Father who sees all, a Mother who wishes us all sorts of blessings, and a Brother who dyes willingly to give us life.

Almost happy abandonment.

My God, I resign then my lot into thy hands, and I expect my fortune from thy dispose. I expect, my God, thy benediction; give it me then for thy Sons sake, give it me, O my amiable *Jesus*, and put me in the rank of those Elect, of whom thou art King, that I may be under thy Empire for all Eternity.

The Holy History.

CHAP. V.

Jacobs Ladder.

IT was vanity doubtless which ingraved this stately Elegy upon the Sepulchre of *Phericides* the Syrian; Here lyes Wisdome in its highest perfection. For to say truly, this Inscription cannot be set but upon the Throne of God, in whose sight the wisdome of men is but folly. Wisdome is not then to be found in a Tomb, in the depth of the Earth, nor in the Abysses of the Ocean, nor in the vacuum of the Ayr: but above the Clouds, and under the veiles of the Divinity. It comes from heaven, as the Apostle St. *James* affirms, and there its Origine and Source is to be found, as the Prophet *Baruch* assureth: It issues out of hearts, and out of the most intimate secrets of our souls, as the Sun and light from the obscurest nights; and it was peradventure for this reason the *Egyptians* drew the picture of *Osiris* the Husband of *Isis*, who presided over Wisdome, like a Sun, whose rayes were as so many eyes which penetrated the darkest obscurities.

A stately Epitaph.
τῆς σοφίας ἐν ἑμὸν
τέλος. *Lact.*

Jacob. c. 3.

Baruch v. 3.

Diodorus.

Wisdome like the
Sun.

In like manner also in the most holy Pictures of the Old Testament, Wisdome was represented as a good Mother, and as a brave Mistresse which kept an Academy, and changed men into Planets full of brightness. I know not whether this were not the reason, as *Artemidorus* believed, which heretofore moved Fathers and Mothers to call their children Suns, having no cleerer termes to flatter their wisdome, and the excellencie of their wits.

Artemidorus. lib. 26, c. 36.

However it be, divine Wisdome is a Sun which is alwaies in his high Noons, and at the same instant inlightens the evening and morning, that is to say, the future and past time, as well as the present. These wayes though oblique goe alwaies straight, and soon or late

The third Book of

The course of Wis-
dome.

*Hæc profugum iuxta
fratris justum dedux-
it per vias rectas,
Sap. c. 10.*

bring us to the Haven. It was this wise Conductor which lead *Abraham* in all his Pilgrimages: And it is she at present, as the Wiseman himself assures us, who taketh her *Jacob* by the hand, and diverts him insensibly from the Abyss into which *Esau's* despair intended to lead him. It was this wisdom saith *Solomon*, which freed an Innocent from the rage and fury of a Brother who contrived his death.

To this effect it casts some streams of light into *Rebeccas* soul, who presently knew the designs which *Esau* had on *Jacob*.

Afterwards this prudent woman went to find out *Isaack*, and remonstrated to him, that it was not time to marry *Jacob*, but that he must needs permit him to take a wife out of the Land of *Chanaan*.

*Vocavit itaque Isaac
Jacob, & benedixit
eum, præcepitq; ei di-
gens, Genes. 28. v. 1.
Vade & proficiscere
in Mesopotamiam Sy-
riae, ad domum Ba-
thuil patris matris
tuae, & accipe tibi in-
de uxorem de filiabus
Laban avunculitui.
Gen. 28. v. 2.*

Isaack though blind clearly discerned what his wife pretended; And then feeling some touches of this wise hand which managed the whole business, he commanded *Jacobs* presence, to give him his blessing, and to express unto him his trouble to see him depart out of his house before his death: But nevertheless since time pressed him for his Mariage, it was most convenient to take the way of *Mesopotamia* to obtain one of *Labans* daughters for his wife.

*Deus autem omnipo-
tens benedixit tibi,
&c. Gen. 28. v. 3.
Et det tibi benedictio-
nes Abraham, & semini
tuo post te, &c. Gen.
28. v. 4.*

Goe then my dear Child, said this good old man, goe, and let the God of *Abraham* be thy guide, during thy whole voyage. For my part, I beseech him to augment on thee the benedictions I have most willingly given thee. Above all I beg of him to multiply thy offspring, and to put thee in possession of the Country where thou shalt be as a stranger or Pilgrim.

A sensible Separation.

Farewell then my most dear Son, farewell all my Joy, and all the Love of my house; which said, he kisseth him, he embraces him, he waters him with his tears. Nevertheless *Rebecca* to whom all moments were longer than Dayes, endeavoured speedily to draw him thence, that she might put him in the Equipage of

a Traveller, and give him her farwell, lest *Eſau* should disturb the departure and the design of this voyage. It was indeed a tryall of constancy for this poor Mother, when shee must leave this Son, but at last shee bad him adieu, and brought him on his way after shee had spoken to him some few words which issued lesse from her Mouth, than from her Heart.

I wonder how the Father, Mother and Son did not die upon this sad Separation. But the Wisdom of God who was as the wheel of all these Motions knew how to moderate the excesse of her grief, by the hopes of that good which would arise from thence. Nevertheless to speak truth, these combats were very rigorous, and there needed an *Isaack*, a *Jacob*, and a *Rebecca* to accomplish this resolution.

In fine, the wise Providence of God expects *Jacob* at his resting place, and intends by the favour of the Night visibly to discover the manner of his conduct, and the model of his goverment.

Jacob is gon then from *Bershabè* and travels all alone under the protection of Heaven, and with this confidence that God would never abandon him.

But what! Behold Night already sounding the retreat, and shutting up all passages to our Pilgrim, He beheld the Sun stealing from his Eyes, and the Moon giving no light but to discover to him on the Plains of *Bethel* a bed of Earth, and some stones to serve him for a Bolster. Poor *Jacob*! What Bed? what Bolster? what Night? and what Inn?

Without doubt, here is the place where long since God appeared unto *Abraham*, and it is this so famous *Bethel* where he saw the Land of Promise. Besides, it is in the Night God discloseth his lights, it is amidst silence wee hear his voice, and in solitude he useth to reveal his secrets.

Repose then *Jacob*, and spend all the Night in security, since God hath ben pleased to Assign you this Lodging.

igitur egressus Jacob de Bersabee, pergebat Haram. Gen. 28. v. 10. Cumque venisset ad quendam locum, & vellet in eo requiescere post solis occubitum, tulit de lapidibus qui jacebant, & supponens capiti suo dormivit in eodem loco. Gen. 28. v. 11.

The voice of God in silence.

O happy retreat! O pleasing Night! O delicious bed!
O divine Repose?

*Viditque in somnis
scalam stantem super
terram & cacumine
illius tangens celum:
Angelos quoque dei as-
cendentes per eum.
Gen. 28. v. 12.*

*Et Dominum innixum
scalæ. Gen. 28. v. 13.
Cumque evigilasset
Jacob de somno ait:
Vere Dominus est in lo-
co isto, non est hic ali-
us, nisi domus Dei, &
porta celi.*

*Surgens ergo Jacob
manu, tulit lapidem
quem supposuerat ca-
piti suo, & erexit in
titulum fundens oleum
desuper.*

A picture of the In-
carnation.

Jacob is fallen a sleep, but God, who always watch-
eth, shewed him a Prodigious Ladder which touched
the Earth with one end and the Heavens with the other,
Angels by turns descended and ascended this Ladder,
and on the top God himself appeared as it were sup-
ported by it.

But behold indeed a strange Spectacle upon a Thea-
ter of Sanctity. I am not astonished if after *Jacob* had
taken his rest he awaked at this vision bearing God in
his Mouth and Heart. He calls Heaven to witness, and
protests that *Bethel* is the Temple of God where the
most glorious rayes of his Majesty are seen. Ah saith
he, how venerable is this place, and how full of a holy
terror, It is the gate of Heaven! and if *Jacob* could live
a hundred Thousand years, he would have no other
God, than he that appeared to him.

Besides more authentically to seal his confession and
promise he powred oyl out of a Bottle which he carried
for his provision, and annointed therewith the stone
which during the Night had served him for a Pillow.

Behold in truth strange mysteries, but I would wil-
lingly have demanded of God the explication of them,
if I had been in *Jacob's* place.

I know neverthelesse that some have thought, that
it was a figure of the Temporall Generation of the
Word who descended from *Abraham* even unto *Joseph*
and *Mary*, and who ascends from *Joseph* and *Mary* un-
to *Adam* and God himself.

It is the Incarnation of the *Word* whereby God de-
scends on Earth and Men mount up to Heaven! As
God he is impassible in the bosome of his Father, and
mortall in the Womb of his Mother, Subject to time
and death: It is God united unto Man who rests on
this sacred wood, and it is he who sends his Angels
as his Nuncios and Embassadors.

St. *Austin* frames another sense upon this *Enigma*, and he conceives that this Ladder was a draught of the life and death of *Jesus Christ*. *Isaack* represents God the Father, *Jacob* is the Image of the Son, and the Angels which ascend and descend are the Apostles and preachers, who Elevate themselves unto God by their Thoughts, and stoop even to the grossest understandings by means of their Words.

The image of the life and death of *Jesus*. *Aug.* *1er.* 79. *de temp.*

These two Explications to speak the truth are most Sublime : But St. *Basil* expounding the three and thirty Psalm gives an other explanation, which will be more profitable. This Ladder, saith he, is the Exercise, or rather the picture of a Soul, which raiseth her self unto the highest pitch of Perfection.

The description of a perfect Soul.

First, to the end God may descend into this Soul, and that this Soul may ascend unto God, shee must forsake the Earth, and renounce the World : This is the first step.

The forsaking of Creatures.

Secondly, shee ought to make a generous divorce from all Creatures, and even efface out of her memory all their Footsteps, and all the species of her dearest affections.

Thirdly, shee must have nothing but Contempt and disdain for that which before shee adored.

Contempt of the World.

At the fourth step shee must resolve to trample over her Friends and all her kindred ; that is to say, shee must preferr God before them, and boldly reject their designs when they are opposite unto the Will of God.

Estimation of God.

The fift step passeth even unto Death : for the Soul ought lesse to esteem Life than her God ; and if God suffers her to live Longer, her life is but a Living Death which finds its Tomb in her Nothing.

Extreme Mortification.

It is for this consideration shee remains in a most profound Humility, and in a most inflamed Charity which communicats her flames and zeal not onely to her Friends, but also to her Enemies.

Annihilation of ourselves.

In fine, God is present at the top of the Ladder united
U unto

Union of the soul,

unto the Soul, and it is upon her he reposeth, and is united to her, and she to him.

The Ladder of Divine Providence.

*Huic ex alto cuncta
tuenti nulla terræ mo-
le resistunt. Non vox
aeris nubibus obstat.
Vno cernit mentis e-
rictu, quæ sint, quæ
fuerint, quæ veniant-
que. Boet. lib. de cons.*

Philo and *Origen* have yet layd some other touches on this picture; many also have since laboured therein: But having perused all their works, and collected all their opinions, I think, that Gods design was to manifest unto *Jacob* in this vision, the care his Divine providence took of him. *Jacobs* Ladder then was a most lively draught of the wise conduct of Almighty God concerning *Jacob*, and of the Universall Government of the World, which is in the Hands of the Divinity.

The Bounds and Limits of this Empire are infinite, and his Scepter extends it self over the Earth, and over the Heavens where he absolutely resides, and beholds all the events like a Sun, saith *Boetius*, which penetrates every where, and guides all Creatures by means of his splendor. The two sides of the Ladder represent Power and Sweetness, which are as the Hands of the Divine Providence, which goes mounting and descending from Heaven to Earth by divers steps, that is to say, by divers sweet and admirable walks and ways through which the World is insensibly guided unto the period and term proposed to it.

God nevertheless, rests himself on the top of this Ladder, and from thence deutes his Angels and Embassadors, which are (as *St. Gregory* saith) the Ministers of the Divine Providence.

It is then in the Company of these most Heavenly Spirits, that *Jacob* is on his way to renew his Journey unto *Mesopotamia*.

*Ego sum Dominus, sū
Dominus Deus Abra-
ham Patris tui, & De-
us Isaac; terram in qua
dormis tibi dabo, & se-
mini tuo. Gen. 28. v. 13
Eritq; semen tuū qua-
si pulvis terræ: Dila-
taberis ad occidentem,*

In fine, under the protection of the Divine Providence, *Jacob* pursues his design, and this was the promise made him during his Vision. Yeas *Jacob*, saith God, I am the Lord of thy Progenitors, *Abraham*, and *Isack*; and I will bestow the Land where thou reposest, on thy self and all thy Children: I will multiply them as grains of Sand which are upon the Earth; and

and their Progenie shall extend as far as the four Corners of the Universe. I my self will be thy Guardian during all thy voyages, and will bring thee back to thine own House. Thou mayst be assur'd of it *Jacob*, and constantly believe that God speaketh unto thee, and that his Providence will never abandon thee, untill he hath accomplished his Oath and promises. O God! what happiness for *Jacob*, and for all those who live under the favour of thy Providence? what Peace in a Soul when God is the *primum mobile* or first mover of all his Actions? what assurance when we walk in the way his increated wisdom hath marked out to us with his own Hand, and enlightned with the purest rayes of his Eyes?

My Soul! is it true? Ah! if it be so, let us banish these disquiets and perplexities which ravish from us the confidence we ought to have in God.

My God! my hope is then in thee, and I resign my Life, my Pleasures, my Designs, my Desires, my Interests and all my Affections into the Bosom of thy Providence? And besides, I make a vow with *Jacob* to Live and Dye in the quality of thy Son; and of thy most humble Creature, who hath no Life nor motion but by thee and for thee. Lord accept this offering, confirm this promise, and in giving Affections unto my Heart to Love thee, deny not Lights unto my Soul for the guidance and strengthening of it, against all obstacles which might divert it from approaching directly to thee, and reaching the top of the Mountain, where it hopes both to see and enjoy thee for all Eternity.

& orientem & septentrionem, & meridiem.
Gen. 28. v. 14.
Et ero custos tuus
quocunque perrexeris,
& reducam te in terram hanc, nec dimittam nisi complevero
universa quæ dixi.
Gen. 28. v. 15.

CHAP. VI.

The Constancy of Jacob in the Quest of Rachel.

IT is then the wise Providence of God, which can justly attribute this honour unto it self as to say, I preside in Councils; And it is by the favour of my lights Men in the most importune affairs conceive their gravest and most mature resolutions.

The Works of the
increased Wisdom.

I am, saith Providence, the End of Gods wonders; by me he Begins his rarest works to Finish them in me; And I am the Archetype and the project of his most admirable designs. It is this Providence which had the Modell of the Universe, when the Elements were in confusion, and it was by her disposure the world received its Laws and all its Orders.

Moreover, in the sequence of Age she took all her choicest delights upon the vast Globe of the Earth and her sweetest divertisements amongst men, which serve as pastimes to her most holy entertainments.

*Homo est ludus De-
orum. Plato.*

I know not whether the Philosophy of *Plato* were pure enough to understand these verities; But he concurred it seems in this opinion, when he said, That divine Providence sports with men in a way paternally affectionate and full of miracles.

Admirable sports.

Now if this Pastime appeared in the life of *Abraham* and *Isaack*, it is no less visible, methinks, in that of *Jacob*. First, God sported with him in his Mothers Womb, when he stirred his Hand to wrastle with his Brother *Esaú*, and to take him by the soal of his Foot that he might cause him to fall from the right to which he pretended.

Secondly, God sported with *Jacob* when he disguised him by the intervention of his Mother to obtain the Benediction of *Isaack*.

Thirdly the Ladder *Jacob* saw in a dream was, a

we have said, but a Pastime and Spectacle of the Divine Providence, and at present God continues to sport with him in the rest of his Journey, afterwards in the House of *Laban*, and finally in a thousand other rencounters, where it will appear that even Gods Combats with *Jacob* were but Sports and Artifices wherein God took pleasure to recreate himself with him.

Jacob being then wak'd out of this mysterious sleep and Divine rapture, in which God had kept him for the space of a whole Night on the plains of *Bethel*, he took his way towards the East, where a while after neer unto a Well, he met with Flocks of Sheep and Sheep-herds, of whom he enquired whether they were not acquainted with *Laban*, and whether they knew not his House. Behold, at the same time a *Rachel* approaching, the second Daughter of *Laban*, who kept her Fathers Sheep, and led them to drink where *Jacob* stay'd.

I know not whether the Day were far advanced: but in some part of its course where the Sun may be seen, I am well assur'd that the Eyes of *Rachel* did cast forth a thousand Love-Darts and lights into the Soul of *Jacob*. *Rachel* was an *Aurora* which marcheth before the Sun, and instantly these two Planets did that which the Sun and Moon could not effect since their Creation. *Jacob* kissed *Rachel*, and knowing that she was his Cousin, he began sweetly to cry out, and presently his Eyes shed some tears, which expressed the excess of his contentment. *Rachel* would have done the same if her Eyes had been longer fixed on *Jacob*: but she ran from thence to advertise her Father, that not far from the House she had happily met with one of her Cousen-germans, the Son of *Isaack* and *Rebecca*. Which *Laban* hearing, went to meet and bring him to his Lodging, as also to know the cause of his comming. *Jacob* freely declared to him what had passed; to which *Laban* answered he was very welcome, and that he recei-

Profectus ergo Jacob, venit in terram orientalem. Gen. 29. v. 1.

Et vidit puteum in agro, tres quique greges ovium accubantes juxta eum. Gen. 29. v. 2.

Quos interrogans numquid ait nosis Laban? Gen. 29. v. 5.

Et ecce Rachel veniebat cum ovibus suis Patris: nam gregem ipsa pascebat. Gen. 29. v. 9.

Quam cum vidisset Jacob & cives consobrinam suam, Gen. 29. v. 10.

Osculatus est eam: & elevata voce flevit. Gen. 29. v. 11.

Et indicavit ei quod frater esset patris sui & filius Rebecca, at illa festinans nuntiavit patri suo. Gen. 29. v. 12.

Qui cum audisset venisset Jacob filium sororis sue, cucurrit obviam ei, &c. Gen. 29. v. 14.

*Dixit ei : nam quia
frater meus es, gratis
servies mihi ? dic quid
mercedis accipias, Gen.
29.v.15.*

*Serviam tibi pro Ra-
chel filia tua minori
septem annos, Gen. 29.
v.18.*

*Respondit Laban : me-
lius est ut tibi eam de-
quam alteri vino, Gen.
29.v.19.*

*Sed Lia lipis erat o-
culis, Rachel decora
facie & venusto as-
pectu, Gen. 29.v.17.*

Well regulated af-
fection.

Slavery of Love.

ved him as his dear Nephew, and as a part of himself. But for the rest, although he had a desire to entertain him as his own Brother, yet he must resolve to serve and merit some wayes by his labours.

Jacob had no mercenary Spirit, nor a Body trained up to labour ; Nevertheless of a Master he must become a Servant, and learn by Serving others, more prudently to Command hereafter : He made a contract then with his Uncle, and obliged himself to serve him for the space of seaven years, at the end of which *Laban* promised to Marry him unto *Rachel*, the youngest but the fairest of his Daughters. The Eldest which was called *Leah*, had a Face of Wax which melted through her Eyes, and rendered her deformed and blear-Eyed : but the Youngest had so many beauties and attractives, as the least of her glances had power enough to render her Mistress of *Jacobs* affections. It was for her sake and for the Love he bore her, that he became a Servant, and that of a Pilgrim he took upon him the quality of a Guest, who lodged in his Heart all the duties of a most pure and holy amity.

His Love was not of the nature of those petty Devils which possess lascivious Souls, it was neither deceitfull nor violent, neither indiscreet nor arrogant, neither irregular nor impious, neither variable nor impudent, neither capricious nor sporting, neither phantastick nor stupid, neither remiss nor unworthy of a vertuous Man, but sincere, moderate, prudent, humble, stayed, constant, respectfull, simple, condescending, equall, provident, couragious, and such as could be desired in a good Man.

There are in the World chained Captives, and Houses often become Gallies, where we behold slaves rowing against the Wind and Tide. These are unfortunate *Argonautes* who goe in quest of a Golden Fleece, which they shall never bring home. The Haven and the shore fly before them, and there Bark will ever be in

in the disastrous Island, where nothing is to be seen, but refusals, disdain and despairs.

Mean while Dayes and Years pass away in Captivity; where nothing is to be found but sorrows, furies, envies, aversions, sighs, regrets and tears, for having courted a painted and plaistered Idol, and for having erected Altars to it, offering a thousand Vows without ever being able to render it propitious, and for having expended their Goods in Masks and Feasts, in presents, and a thousand poor and shifting devices, which served only to swell a Cloud of storms.

Ah! what blindness, what weakness, what indignity Shamefull blindness. for a Cavalier to be seen at the Feet of some curious and dainty Dame, where he burns his Heart, where he immolates his Strength and Courage, where he dryes up his Blood, and where he prostitutes his Body, his Fortunes, and Honour. In fine, the Life of such kind of men is an unhappy vassallage, their whole inquest a Martyrdom, and all their pursutes meet with nothing but shadows, where they find, as in an abyss of miseries, the loss of their joy and Liberty.

Jacob fell not into these misfortunes: but his Courtships were most just and holy. He lived like an Angell incarnate amidst the flames and ardors of a most pure and holy affection; he excited himself to patience and labour by the sight and upon the hopes of *Rachel*; and he did like those who running at Rings, fix only their Eyes on the prize proposed to them; he found also no weariness at the end of his course, and saw himself upon the point of enjoying his reward after seaven years service, which scarce seemed unto him to have lasted so many Dayes.

Servivit ergo Jacob pro Rachel septem annis, & videbantur illi pauci dies pro amoris magnitudine.

But what! as the Hopes we repose in Men very often deceive us, so after the Wedding Night, the Day discovered unto *Jacob* the cheats of *Laban*, who instead of *Rachel* gave him *Leab*. Never was any man more astonished than *Jacob*, who expected nothing less than such a Metamorphosis.

Et vespere Liam suam introduxit ad eum. Gen. 29.v.23. Ad quam cum ex amore Jacob fuisset ingressus, facto mane vidit Liam. Gen. 29.v.24.

Et dixit ad forcerum
suum: Quid est quod
facere voluisti? Gen.

29. v. 25.

Respondit Laban: non
est in loco nostro con-
suetudinis, ut minores
ante tradamus ad nup-
tias. Gen. 29. v. 26.

Imple hebdomadam
dierum huius copulae:
& hanc quoque dabo
tibi pro opere quo ser-
viturus es mihi septem
annis aliis. Gen. 29.
v. 27.

A poor harvest of
worldly men.

Clem. Alex. lib. 3. pe-
dag.

Weakness of cou-
rage.

He sayles not to complain unto *Laban* of this deceit, but for answer they told him, that it was not the custome to marry the younger Daughter before the Elder; that if he would yet for one week accomplish this Mariage with *Leah*, *Rachel* should be given him for his second wife, provided that he would again oblige himself to serve for the space of seven years.

Behold a lively image in the person of *Laban*, of the deceits and falshoods of the world, which give straws for gold, briars for roses, counterfeits for true Diamonds, chains for liveryes, bondage for rewards, and at last, fables, errors and lyes, which cause us to spend our lives in a detestable blindness.

Notwithstanding, there are some who have less pure intentions than *Jacob*, who amuse themselves to gather up all these straws, and take pleasure to rowl themselves upon thorns.

There are weak and ignorant eyes which prefer Glass before Rubies and Emeralds; some cherish their own follies, some adore their bondage, and some glory to languish in the Martyrdome of a shamefull captivity.

But that which is most to be deplored, some fix their eyes on exteriour attractives, upon Painted faces and Phantasmes of Love, like those Temples of *Egypt*, which as *Clement Alexandrinus* saith, were only set forth with gilded Stones, carved Marbles, and painted beauties, without life or soul. Nevertheless we there fix our eyes, and fasten our hearts; we are content with *Leah*, who was a figure of this life, and think no more of *Rachel* who was the Image of Paradise and Eternity.

At least we would willingly gather this immortall purple flower of Love, but we cannot take the pains to water it with some drop of sweat and blood; We would gladly catch in our nets this beautifull Bird of heaven, but we will not take the pains to spread them; We would willingly take this fish of the Fortunate Islands, but

but we dare not put our hands into the water, it is too chil, it is too cold; we neither can nor will do it; seven years of service are too long to merit a *Rachel*. It is too great a conflict to gain a Crown, and we cannot resolve to dye one Moment to live Eternally.

This moves me to cry out Eternity, Eternity of joy and felicity, how long art thou Eternity, and how short is the Moment of pain which may deserve thee? *O Moment, moment of this life, how quickly dost thou slip away, and what immense Durations hath Eternity.*

All is short to him who meditates on Eternity.

Ah! *Jacob, Jacob*, serve then not only seven dayes, but even seven years entire, to obtain *Rachel*. *Jacob*, it sufficeth to love her: For in loving, every thing is animated; every thing lives, every thing prospers, and every thing passeth away most sweetly under the lawes of love; and since it is not for a Man, but for a God, nor for a mortall beauty, but for an immortall happiness you captivate your self.

It was no trouble unto *Jacob* to receive this yolk, seeing himself the possessour of his dear *Rachel*; he resumed the trade he had so happily begun, and he believed that the shackles of his second service, would not be less supportable than the former.

Acquirit beneplacito, & hebdomada transacta, Rachel duxit uxorem. Gen. 29.v.28.

Behold him happy to see himself in a Bondage, where he was a servant to *Laban*, and the master of *Rachel*. All his misfortune was only because he contemned *Leah* which proceeded from the excessive love he bore unto *Rachel*.

But God taking pitty of *Leah* rendred her considerable by her fruitfulness, and by the birth of four Sons, the first of which was called *Ruben*, the second *Simeon*, the third *Levi*, and the fourth *Judas*, which were the four principall causes of *Rachels* envying *Leah*.

Videns autem Dominus quod despiceret Liam, aperuit vulvam ejus. Genes. 29.v.31. Quæ conceptum genuit filium, vocavitque nomen ejus Ruben.

It is the vice of great souls to be touched with envy, and the effect of an unworthy melancholy to seek good from anothers mishap. It is no wonder then, if women for the most part are subject unto these abominable

Gen. 29.v.31. Rursumq; concepit, & peperit filium, vocavitq; nomen ejus Simeon, &c. Genes. 29.v.23.

motions; but I am astonished at the violence of this passion, when it transports men even unto despair.

Cernens autem Rachel quod infœcunda esset: ait marito suo, da mihi liberos, &c. Gen. 30.v.1.

Cui inatus respondit Jacob: Num pro Deo ego sum? &c. Gen. 30.v.3.

Ingresso ad se viro concepit, & peperit filium. Gen. 30.v.5.

Et idcirco appellavit nomen ejus Dan. Gen. 30.v.6.

Rursumque Bala concipiens peperit alterum. Gen. 30.v.7.

Vocavitque cum Nephtali. Gen. 30.v.8.

Recordatus quoque Dominus Rachelis, exaudivit eam, & aperuit vulvam ejus. Gen. 30.v.22.

Que concepit & peperit filium. Gen. 30.v.23.

Et vocavit nomen ejus Joseph. Gen. 30.v.24.

Rachel will dye, shee saith, if no children be given her. What man I beseech you can bestow a favour which God hath reserved to himself? was not this then a means to make *Jacob* dye, seeing that his wife asked that which lay not in his power to give her? It was requisite nevertheless that the goodness of God should alleviate the grief of this sad Mother; giving unto her handmaid two Sons, one of which was called *Dan* and the other *Nephtalim*.

God immediatly after shewed the same favour to the Handmaid of *Leah* who brought forth *Gad* and *Asher*.

After which *Leah* her self conceived of *Jfackar*, then of *Zebulon*, and at last of a Daughter called *Dina*.

It was by the means of these generations God began to accomplish the Promise he had made to *Abraham*, *Isaack*, and *Jacob*; And it was out of these first springs issued a thousand and a thousand streams of this blood of Patriarcks which was to overflow the fairest Lands of the Universe. At that time *Jacob* saw the time approaching during which he had tyed himself to serve his Father-in-Law *Laban*. *Rachel* nevertheless was troubled at her barrenness: But at length God heard her prayers, and made her the Mother of a Son, whose birth effaced all the marks of her shame and dishonor. This *Joseph*, this miraculous Infant, was the delight of his parents, the glory of *Rachel*, the love of *Jacob*, the wish and desire of both, the support of his family, the King of all his brethren, the Saviour of his people, and the masterpiece of the graces and favours of God.

CHAP. VII.

The reward Jacob received for his services, and his departure out of Mesopotamia.

WHen Jacob had finished his fourteen years of service he began to long for liberty, and for his own country; where he had never lived under the command of a Master and Father-in-Law, but under the tuition of a Father and Mother who had always treated him not as a Servant, but as their Child. Hee intreated then *Laban* to give way unto his retirement. But as interest is the first inciter of all passions, *Laban* immediatly felt his Heart assaulted with all sorts of Motions.

In fine, the hope he had that *Jacobs* presence would every day increase the blessings and Graces of Heaven upon his family, he invites *Jacob* to remain some small time with him; To which *Jacob* freely accorded, well foreseeing the trouble he should have in his journey, being burthened with Women and Children too weak and young to resist the incommodities of travell.

He condescended then to the desire of *Laban*, upon condition he might have the government of his flocks and Herds, and that he would distribute them in such sort as from thenceforth all the beasts which were found spotted, should be his, and those which should be of one single colour were to be *Labans*.

The agreement is made to the Content and liking of both parties: but disunion and Icaloufie arose quickly on *Labans* part, seeing his own flocks barren, and on the contrary those of *Jacob* very fruitfull.

This was (as *Theodoret* believ'd) a miraculous artifice of divine Providence, which incited *Jacob* to place white and green wands before the Eyes of his flocks when they were in copulation; which caused various

Nato autem Joseph dixit Jacob socio suo: dimitte me ut revertar in patriam, & ad terram meam. Gen. 30. v. 25.

Ait illi Laban: Inveniam gratiam in conspectu tuo, &c. Gen. 30. v. 27.

Dixitque Laban: quid tibi dabo? At ille ait, nihil volo: sed si feceris quod postulo, iterum pascam, & custodiam pecora tua. Gen. 30. v. 31.

Gyra omnes greges tuos, & separa cunctas oves varias, & sparso velere: & quodcumque furvum & maculosum, variumque fuerit, tam in ovibus quam in capris erit merces mea. Gen. 30. v. 32.

Tollens ergo Jacob virgas populeas virides, & amygdalinas, &c. Gen. 30. v. 37.

*Posuitque eas in canali-
bus, ubi effundebatur
agua, ut cum venissent
greges ad bibendum an-
te oculos haberent vir-
gas, & in aspectu ea-
rum conciperent. Gen.
30.v.38.*

*Arist. lib. 3. de Hist. a-
nim. Varro in Solino.*

Portraits of the
Soul.

impressions and effects conformable to the desires of *Jacob*, and agreeable to the picture which an Angel had represented to him.

I conceive nevertheless, absolutely speaking, that such productions are not above the power of Nature. It is the opinion of all Philosophers, and amongst others of *Aristotle*, who affirms that in *Antandria* there are two great Rivers, in one of which the beasts which drink of it grow white, and in the other become black. In like manner the River *Scamander* breeds golden colours: And in the red Sea there is a fountain as *Varro* observes which changeth every thing into Carnation.

It is then no impossible thing for the imagination to produce like effects, and to form in Bodies, what the Sun doth in the clouds, and Painters in their pictures. These are draughts of the Soul which in the strict Union shee hath with the Body is the source of its Actions and Motions; so that she labors therein as a Workman doth upon his Matter, and a Designer upon the Platform which he contrived. And truly if a Carver can shape upon Marble and Brass the intelligible form and the Idea which is in his Fancy and Reason; What disorder can there be, if the Sensitive Soul, the Fancy of Animals chance to produce their Sensible Images in the matter most capable of these impressions, when the Heat of Nature incites them to dilate themselves into new Productions? In fine, but too many events are daily seen in the world which prove this verity, and demonstrate that the Imagination hath a Marvelous command over Bodies.

This yet hinders not *Jacob* from following the instincts of a Supernaturall conduct to purchase the Reward his Services deserved.

*Animadvertit quoque
faciem Laban quod non
esset erga se sicut heri,
& indignatus. Gen.
31.v.2.*

However it were, *Laban* grows extraordinary Sad, because his flocks bring him no fruit. For this purpose he alters the Contract between him and his Son-in-Law. But perceiving that his unfaithfull dealing afforded

afforded no better Success, he could no longer dissemble his thoughts unto *Jacob*, who presently discovered in his Father-in-Law's countenance very sensible marks of his indignation.

This was partly then the occasion which made *Jacob* resolve to return into his own Countrey; but since he could not accomplish this design without the consent of his wives, he acquainted them with all that had passed. As soon then as they had assented thereto, *Jacob* seeing the time God had ordained for his return, began his journey in the most secret manner he could with his wives, Children, flocks, baggage, and the rest of his family. They marched in great haste, and had already passed over the River *Euphrates*, when *Laban* advertised of this departure took his brother, his cousins, and the greater number of his Friends, to pursue these fugitives, whom at last after Seaven dayes travell he discovered afar off upon Mount *Galaad*, where *Laban* reposing a while God appeared unto him, and enjoined him not to use *Jacob* ill. He could not yet contain himself from complaining of this unexpected departure, and principally for the *Idols* which *Rachel* had carryed away without acquainting *Jacob* therewith, but amongst these reproaches there was a necessity of agreeing, and after a Mutuall accord *Laban* returned into *Mesopotamia*, and *Jacob* pursued his journey toward the Land of *Canaan*.

Et dixit ad Jacob, quare ita egisti. Gen. 31. v. 26. Veni ergo ut ineamus, sedus &c. Gen. 31. v. 44. Laban vero de nocte confurgens, &c. Gen. 31. v. 55. Jacob quoque abiit, itinere quo ceperat, &c. Gen. 32. v. 1.

There he immediately discovered those Troops of Angels which came to meet him as so many Squadrōs, which God deputed for his safe-guards: This was the cause why *Jacob* called that place where these Legions appeared, *Mahanaim*, which signifies Armies; And in effect these were Battalians rank'd in order, in favour of *Jacob*. These were Deputies of Heaven which came to congratulate his Triumphs. These were Angels of Paradise, Spirits

Maxime dicente sibi Domino revertere in terram patrum tuorum, &c. Gen. 31. v. 3.

Miser & vocavit Rachel, & Liam agram, ubi pascuas grege, Gen. 31. v. 4.

Dixitque eis, vadeo faciem patris vestri, quod non sit ergo me sicut veri, & nudi-ustertius. Gen. 31. v. 5.

Surrexit itaque Jacob, & impositis liberis suis ac conjugibus super Camelos, abiit. Gen. 31. v. 17.

Nuntiatum est Laban die tertio, quod fugeret Jacob. Gen. 31. v. 22.

Qui assumptis fratribus suis persecutus est eum, &c. Gen. 31. v. 23.

Viaitque in somnis dicentem sibi Deum, cave ne quidquam aspere loquaris contra Jacob. Gen. 31. v. 24.

Quos cum vidisset, ait: castra Dei sunt haec, & appellavit nomen loci illius Mahanaim, id est castra. Gen. 32. v. 2.

of glory who came with applauses to receive this glorious Conqueror, this happy Traveller, and this Angell of peace, who brings Love and contentment unto his Parents, and to his whole Country.

Venimus ad Esau fratrem tuum, & ecce properat tibi in occursum cum quadringentis viris. Gen. 32. v. 6.

Timuit Jacob valde: & perterritus divisit populum qui secum erat, greges quaque, & oves, & boves, & camelos in duas turmas. Gen. 32. v. 7.

Mean while *Esau* came with four hundred men, and I fear lest his fury may re-inkindle at the sight of his supplanter; I fear lest the remembrance of his past misfortunes may awake at the noyse of these troops; I fear lest the meekness which is naturall unto *Jacob*, may cast Oyl into the Fire, which *Esau* had covered for the space of twenty years under the Ashes of his mischievous disposition.

For the Love of God beware *Jacob*, and take care of these gracious Pledges, and of these happy depositaries, you have acquired with so much labour. Divide then your Flocks, separate all your Souldiers, set aside your Wives and Children, and above all expose not *Rachel* unto Assaults and Danger, and much less her dear and onely *Joseph*. *Jacob* did prudently all that any Man could act upon such an occasion: But God, who manageth Hearts, and boweth the most savage and rebellious persons, will know how to Order *Esau* in such sort, as *Jacob* shall never receive the least prejudice from him.

It is enough then for *Jacob* to march under the Standard of Divine Providence, and follow those Squadrons which the God of Battails hath appointed for his preservation.

The Earth is but a point in comparison of the Heavens, and an Angel of the lowest order surpasseth in power and vertue all the Creatures which live in this World: If this be so, what favour did God shew unto *Jacob*, in giving him so many Angels to guard him under their protection? and what a happiness is it unto every one to have an Angel for his Guardian?

My God, I render thee most humble thanks for him in the name of all men, and from henceforth I abandon

don my self into thy hands, and will live and dye under the wings of this amiable Guardian, whom thou hast given me for the Director of my Life, for the Guide of my Pilgrimage, for the Pylot of my Navigation, and in a word for a friend, and for an Angel, which will accompany me even unto my Tomb.

CHAP. VIII.

Jacobs Wraſtling with the Angell, and his return into Canaan.

IF continuall practice renders a Souldier bold, valiant, dexterous and expert, Men who are amidst perpetuall assaults, unexpected surprises, incessant combats, in a continuall Conflict with all Creatures, ought to be well versed in the exercise of War. Now there is no person exempted from these Laws, and a Man must be single in the World, and have neither Soul nor Body, to have no Enemies. St. Chrysostom was of this opinion, when he said That his Life was continually amidst assaults: And for this cause it was necessary for him to stand alwaies upon his Guard. And Seneca, who liv'd amongst employments, where his Studies and Philosophy spake nothing to him but Peace, will confess nevertheless that his employment, though very solitary, gave him neither truce nor repose. We may then truly say that the Sea may for a time enjoy a Calm; That Musick hath necessarily some pauses, that the Earth is not still beaten with Hail and Wind, that the Air hath alternatively both Day and Night: But the Life of Man hath War without truce, continuall storms, restless complaints, and obscurities which environ him at Noon day. Hell hath powers armed against him; the Earth hath furious Monsters, and Men a thousand times more enraged than

Life of Man.

War without truce.

St. Chrys. in Psal. 6.

Nobis quoque militandum est & quidem genere militie in quo nunquam quies, nunquam otium datur, Sen. Ep. 51.

Dreadfull Monsters.

than Monsters, which pursue him on all sides. The Sea hath tempests which roar under his Feet, the Air tumbleth down whole quarries upon his Head, Fire inkindles Comets to affright him, and the Sun and Moon have Eclipses to interre him alive under their shadows. In fine, God and his Angels often times Arm themselves to wage War against him, and make tryall of his Valour.

Notwithstanding, it would never have been believed, if Gods Bulwarks had been only in the Heavens, and if from thence it had satisfied him to cast at us some Darts without our discerning the Hand which had thrown them. He makes himself then Visible, and will have Earth to be his Field of Battel, where under Humane and Angelicall forms he fights with Men.

Misit autem & nuncios ante se ad Esau fratrem suum.

Gen. 32. v. 3.

Et transiit vadum

Jaboch. Gen. 32. v. 22.

Mansit solus: & ecce vir luctabatur eum eo usque ad mane.

Gen. 32. v. 24.

Rupert. lib. 6. commen. in Gen.

Theod. in Gen. Titul. lib. 2. cont. Marc.

Jacob did not expect such a Combat, when he disposed himself to Pacify his Brother, or at least to repel the violence of his efforts. But when he had passed the torrent of *Jaboch*, which is between the Lands of *Gerasa* and *Philadelphus*, scarce was he drawn aside but being all alone he perceived a Man wraſtling at the Night with him, without giving him any repose. Alas! what retreat? what combat? what adversary hath incountred *Jacob*. Is this God? Is this an Angel? Is this a Man? or rather is not this *Esau* who waited to take revenge on him? Where is *Rachel*, where *Leah*, where *Ruben* that they hasten not to his succour? But I know not whether fear hath not taken away even *Jacob's* speech, when he might have called his people to his aid: yet it is not probable, since he presently knew (as *Rupertus* saith) that it was God who assayed him, and the more *Jacob* strove to hold him, the farther he got off his Hands. Where by the way I observe, that *Rupertus* believed, that it was God who in his own Person Wraſtled with *Jacob*. This was also the belief of *Theodoret* and *Tertullian*; yet it is not the most common opinion, and it is more agreeable unto the

terms

terms of holy Scripture, to say, that it was an Angel Wrestled with *Jacob*. *Osea* in the twelfth Chapter of his Prophecie hath expressed it so clearly, that no Man can doubt it: And surely it seems that the Greatness and Majesty of God, did not permit him personally to descend into the Liff, and to Wrestle with a Man Body to Body, since an Angell might suffice for this combat.

It is also more probable that this conflict was Corporall and sensible, than to believe that it was only interior, spirituall and apparent: we have a strong conjecture of it, by reason it lasted all the Night, and that it was not performed whilst *Jacob* slept, but in such sort, as he saw his Adversary, who struck him so roughly on the thigh, as a Nerve being contracted, he began to feel one of his Legs shorter than the other. Besides, if this Duel had not been Body to Body, the Latine, Greek and Hebrew translation, had not made use of terms which denoted a sensible action, and so corporeall that *Symacus* spake not otherwise of it, than he could have done concerning the combats off the antient Wrestlers which fought in *Greece* before the People, by clasping each other with their Arms and Hands. This was not a feigned appearance, and an imaginary Duel, as this Learned Author affirms, but a contest who should throw his Companion on the ground. In fine, they grappled so lively with each other, that *Jacob* could not almost loose himself from his adversary, although the *Aurora* had sounded her retreat, and that the Angel was enforced to give him his Benediction, after He had changed the name of *Jacob* into that of *Israel*: so that from that time forward he must be called no more *Jacob* the Supplanter, but *Israel*, that is to say, the Emulator of an Angel, and as the vanquisher of God himself, who fought in the Person of this Angel, who seeing himself constrained to give him his blessing, assured him of the power and

Teligit nervum femoris ejus, & statim emarcuit. Gen. 32. v. 25.

Dixitque ad eum, dimittit me: jam enim ascendit aurora: respondit, non dimittam te nisi benedixeris mihi. Gen. 32. v. 26.

At ille nequaquam, inquit, Jacob appellabitur nomen tuum, sed Israel, &c. Gen. 32. v. 28.

*Elivans autem Jacob
oculos suos vidit ve-
nientem Esau, & cum
eo quadringentos viros.
Gen. 33. v. 1.*

*Et ipse progrediens a-
doravit pronus in
terram septies. Gen.
33. v. 3.*

*Currens itaque Esau
obviam fratri suo am-
plexatus est eum, vir-
gensque collum ejus,
& osculatus flevit.
Gen. 33. v. 4.*

A secret to render
himself Master of
Hearts.

*At ille ait : habeo plu-
rima frater mi, sint
tua tibi. Gen. 33. v.
9.*

Empire over Souls.

Inflexible courages.

command he should have over Men, since he had had so much over God. Presently after *Jacob* losing the sight of this blessed Spirit, saw *Esau* a far off, who came directly towards him with four hundred Men attending on him. *Jacob* prostrated himself on the Earth, and adored him seven times; which *Esau* seeing, he lept on his Neck, imbraced him most affectionately, and kissed him as his Brother.

So true it is, that there is no Heart so brutish, nor any Soul so fierce, as yields not unto the attractives of sweetness, and unto the charms of vertue, then especially when it is not abject and sordid, but magnificent and generous like that of *Jacob*, who spared neither Honors, Presents, nor Words to gain *Esau*, and to remove out of his mind all the remnants of his fury. This is the way to quench a great flame with drops of Water; It is the way how to stop a torrent with a little Sand, and to amuse a Tyger with a little piece of Christall: Force and rigour are the Weapons which are to be imployed against Lions and Panthers? But meekness and humility are the Darts and Arrows with which we must assault Men, if we desire to acquire command over their Hearts.

This was the Artifice *Jacob* used towards *Esau*; and in effect *Esau* vanquished by his respects and attractives presently protested unto *Jacob*, that all his fortunes were at his service, and that he offered himself intirely to him. Behold then a secret to mollify stony Hearts, and to melt in a moment even Eyes of Marble: Behold the entrance into the Kingdom of Hearts, and the means to raise up unto our selves a Throne amongst the most barbarous Nations.

Nevertheless in the World there are courages of Steel which cannot be softened, torrents which cannot be stayed, and flames like those of Hell which cannot be quenched. In fine, there are some more inflexible than *Esau*, and in truth also there are very few who have the

the qualities of *Jacob*. For never any Man understood better than himself, the Art of conquering Hearts and the managing of Friendship.

He was none of those who are taught the way of Courting, and who Learn the Laws of the World, like Parrets, which say what they doe not: They know some punctilioes and formalities, but are not versed in the knowledge of a vertuous Man, who hath not only Complements in his Mouth, studied respects, importune Ceremonies, slight and phantasticall compliances; but actions & effects with most pure & sincere intentions, wherewith he charmeth the flames of Choler, and stifles the motions of Revenge even in the Soul of his Enemies.

A good Man.

Behold the Weapons *Jacob* used to reunite himself to his Brother, who would I believe never have left him, if he himself had not begg'd leave to depart with his Wives, Children, and Company; which *Esau* having willingly granted him, he went directly unto *Salem* which is upon the territorie of *Chanaan*.

Reversus est itaque illo die *Esau* itinere quo venerat in *Seir*. Gen. 33. v. 16.

This was the place where *Sichem* the Son of *Hemor*, Prince of the *Sichemites*, took the boldness to steal away *Dina Jacobs* only Daughter. Her Brothers seeing the injury and affront this infamous person had done them, resolved to revenge themselves without pitty. Notwithstanding *Hemor* us'd his utmost Indeavours to appease *Jacob*, and to convert this ravishment into a Mariage. The Contract was pass'd, and the Articles sign'd (as I may say) with the proper blood of *Sichem* and of all the *Sichemites*, who submitted unto Circumcision, to shew that they received the Religion of *Jacob* and of his Children.

Quam cum vidisset *Sichem* filius *Hemor* *Hevai*, princeps terre illius, adamavit eam, &c. Gen. 34. v. 2. Auditoq; quod acciderat, irati sunt valde Gen. 34. v. 7. Locutus est itaque *Hemor* ad eos: *Sichem* filii mei adhaesit animae filiae vestrae, date eam illi uxorem. Gen. 34. v. 8.

This Sacrament nevertheless served but for an occasion of a more cruel and abominable Sacrilege: For upon the third Day after this generall Circumcision, *Simeon* and *Levi* entred the City, where they first killed all the Male Children, then they fell upon *Hemor* and *Sichem*, and after many Murthers, Pillag'd, and

Assensique sunt omnes circumcisis cunctis moribus. Gen. 34. v. 24. Et ecce die tertio, quando gravissimus vulnerum dolor est: arreptis, duo filii *Jacob*, *Simeon* & *Levi* fratres *Dinae*, gladiis, ingressi sunt urbem confidenter, interfeceruntque omnibus mas-

culis. Gen. 34. v. 25.
Hemor & Sichem pa-
riter necaverunt. Gen.
34. v. 26.

Criminall zeal.

Interea locutus est De-
us ad Jacob, surge &
ascende Bethel, &c.
Gen. 35. v. 1.
Dederunt ergo ei om-
nes Deos alienos quos
habebant, & inau-
res quæ erant in au-
ribus eorum: at ille
insudit ea subter Tere-
binthum. Gen. 35. v. 4.
Egressus autem inde
venit ad terram, quæ
ducit Ephratam, in
qua cum parturiret
Rachel, Gen. 35. v. 16.
Ob difficultatem par-
tus periclitari cæpit.
Gen. 35. v. 17.
Egrediente autem ani-
mâ præ dolore, & im-
minente jam morte,
vocavit nomen filii
sui Benoni, &c. Gen.
35. v. 18.

and ransaked all that was found therein, imagining after the violation of their Sister, whom they carried away, that there were no Laws neither Humane or Divine, which they might not now justly infringe.

But I cannot believe that this Zeal was innocent; For in the sequel of his thorrid Tragedy, they could not be excused from Theft, Sacrilege, perfidioufness, nor particularly from Impiety towards their Father, when they exposed him to the hazard of his Life, and who for this reason was constrain'd immediatly to leave his Country, and to take refuge upon Mount Bethel, where at the Foot of a *Terebinth* Tree he burned all the Idols which his Wives and Servants secretly adored. After which God appeared the seventh time unto him. I doubt whether this were not peradventure the means to bring him the first news of his Wifes Death, and to prepare his mind unto a sharp Divorce. However it were, *Jacob* descended from *Bethel*, into the road leading to *Ephrata*, that is to say *Bethlehem*.

It was in this sad journey where *Rachel* after a thousand throws was constrained to pay the last tribute unto Nature. But before the closing of her Eyes and Mouth she had the happiness to see a second Son, and to call him *Benoni*, as the fruit of her labour, being born upon her ashes.

Jacob nevertheless lost no courage, but had Faith and Hope enough to believe that this Child would be the support of his Family and the Staff of his old age, which was the cause, he changed the fatall name of *Benoni* into that of *Benjamin*, which promiseth nothing but happiness.

End of the third Book.

THE

THE
HOLY HISTORIE,
FIRST
TOME.
Joseph and his Brethren.

FOURTH BOOK.

I am confident some will say at the first view of the title of this History, that this is to give a second touch to a Picture, which hath been drawn by the prime Masters of the World, and to carry a Torch into a Country, where the Sun is in his Meridian.

Nevertheless I doe not doubt but such as shall have framed this judgment, may condemn their promptitude, when they shall see that it was never my design to adde any draughts unto such accomplished works; But only to take out a most faithfull Copy of them, observing the traces which those skilfull Hands have marked out.

CHAP. I.

Joseph sold by his Brethren.

~~~~~  
**W**~~~~~  
 E cannot discern faith *Solomon*, the track of *Solom. Prov. c. 30. v. 18.*  
 a Bird which flies in the Air, the Print of  
 a Serpent which glideth along upon the  
 Earth, and the paths of a Vessel sayling in  
 a Calm Sea: But it is yet more difficult to comprehend  
 Y 3 the

Four things very  
difficult to compre-  
hend in the World.

the motion and course of a Man who enters into the World like an Eagle, who begins to stir his Wings to take his flight; like an Adder which creeps on his Belly, and like a Frigate exposed to the Sea and Winds.

None but God alone who giving him his flight, and marking out to him his wayes, sees in weighing Anchor the Region, Period, and Shoar, where his Courses, Voyages, and Navigations must terminate. It is God who bears in his own Bosom the Card on which his adventures and destinies are marked. The Eyes of God are the Torches which enlighten him in his deviations; And it is his Hand which points out his lodging even in the Tomb. Men nevertheless remain astonished in their own affairs, they are as it were Blind in their proper Interests, and float in the Uncertainty of Accidents, which make up this whole Contexture of their lives.

*Joseph enim sexdecim  
esset annorum pascerebat  
gregem.*

*Accusavitque fratres  
suos apud Patrem cri-  
mine pessimo. Gen. 37.  
v. 2.*

Mixture of Fortune.

*Jacob* was ignorant why Heaven had so long differ'd the Birth of its *Joseph*; And *Joseph* understood not Gods manner of Conduct, nor that of his Father *Jacob*, when he went unto his Brethren who were driving their flocks through the Meadows of *Chanaan*. It was there nevertheless where he pass'd the Apprentiship of his future Regality: the Sheep-hook, he carryed in his Hand, was but the Image of the power God prepared for him; and in accusing his Brethren of that crime which must not be named, he perform'd an Act of Justice, which testified that his Government should not only extend to Heards of Beasts, but also unto Men, and all *Egypt*, where he was to be *Pharaoh's* Lieutenant. But as the most elevated fortunes have usually their foundations upon Rocks; As the Crowns of Roses appear not but amongst Thorns; and as before our ascending on a Throne of Honour, we must often pass under Abysses, and through most dangerous precipices: so *Joseph* shall not take the reigns of *Egypt*, untill he hath been tyed up like a Beast, and sold as a slave



slave even by those who will be one Day his Captives; and he must come forth of a Pit to goe unto the Court, where God expects him, to make a Vice-King of the Person of a Shepheard.

But more narrowly and diligently to observe the courses and wayes which led him unto the Empire, we must presuppose that *Jacob* loved nothing equall to his little *Joseph*; wherein truly he was excusable: for wee commonly affect most dearly what we have long desired: and it was almost impossible to be the Father of so accomplished a Son, without having peculiar tender-nesses and passions for him. I know not nevertheless whether his affection was well regulated, when it caused *Joseph* to wear his Liveries upon a Garment of severall colours, which wrought such different impressions in the Hearts of his Brethren, as from that time they bore nothing but hatred and envy towards him.

In vain was it for them to conceal their thoughts: for the fury of a passionat Soul increaseth the more we strive to hide it, and either soon or late this thunderbolt must rend the Clouds, and this fire must break forth through the ashes wherein it was hid. That which augmented these murdering flames amongst *Josephs* Brethren, was the candour wherewith he opened to them all the accidents and motions of his Heart.

Amongst other things it one Day hapned, that being in the midst of them, he was so candid, and free, as to relate unto them what had passed in his sleep. Brethren (sayes he,) *I saw my self, in a dream, with you in the Fields, and presently me thought that we there bound up together some sheafs of Corn: But afterwards I perceived mine to rise up above yours, and there was not one which did not adore it.* Doth not this peradventure portend, replied his Brethren, that you must be one Day our King and we your Subjects?

I know not whether *Joseph* did approve of this Augury, and whether he were not so innocent as to take this

*Israel autem diligebat Joseph super omnes filios suos. Gen. 37. v. 3.*

*Fecitque ei tunicam polymitam. Gen. 37. v. 3.*

*Videntes autem fratres ejus quod a Patre plus cunctis diligebatur, oderunt eum, nec poterant ei quicquam pacifice loqui. Gen. 37. v. 4.*

*Accidit quoque ut visum somnium referres fratribus suis: que causa majoris odii seminarium fuit. Gen. 37. v. 5.*

*Dixitque ad eos: Audite somnium quod vidi. Gen. 37. v. 6.*

*Putabam nos ligare manipulos in agro, & quasi consurgere manipulum meum, & stare, vestrosque manipulos circumstantes adorare manipulum meum. Gen. 37. v. 7.*

Et ait: vidi per som-  
nium, quasi Solem &  
Lunam, & Stellas  
undecim adorare me.  
Gen. 37. v. 9.

Quod cum Patri suo,  
& fratribus retulif-  
set, increpuit eum Pa-  
ter suus, & dixit:  
Quid sibi vult hoc  
somnia quod vidisti?  
num ego & Mater tua,  
& fratres tui adora-  
bimus te super terram.  
Gen. 37. v. 10.

Pater vero rem taci-  
tus considerabat.

Chrysip. ex cit. lib. de  
divin.

this jealousie and rallery for an effect of their Love. For he went on telling them, *that during this sleep he found himself in his Bed as upon a Throne, and that at his Feet, he saw the Sun, Moon, and eleven Stars, which did Homage to him as unto a God.*

Jacob heard this discourse, and seeing that all these entertainments, though innocent, did cast a thousand seeds of Discord and Envy into the Souls of his Brethren, seemed to be offended, and then addressing himself unto Joseph he sayes to him. *What! my Son, art thou not ashamed to relate fables and dreams? whereby it seems by your fancies, and vain imaginations, you pretend that my self, your Mother, and your Brothers should render you Honour as to our Sovereign. Truly you speak pleasantly. Now if you be wise speak no more so indiscreetly, or at least in being awake correct the error of your dreams, and if the Night deceive you, let the Day discover the falshood of your illusions.*

Jacob mean while took notice of these Dreams as so many Presages of some truth: For he knew that the most part of Nightly imaginations are commonly naturall effects, which proceed either from repletion, emptiness, or the Ideas we have in the Day time, or else from some illusions of the Devil: yet he was assured that the Dreams of Joseph were no imaginary figures and confused vapors, nor phantasms, disordered exhalations, nor the smokes and flames of a preceding Fire; nor in fine, specters and Idols of a tenebrous power; but Draughts, Ciphers, and mysterious representations, which God or some Angell had imprinted in his Soul. It is of this fourth kind of dreams, Phila spake in an expresse Treatise, and it is that alone which Chrysippus defined, saying, A Dream is a Celestiall vertue and a Divine Ray which Heaven hath cast into our Souls, and of which they make use; to penetrate the shadows which are wont to hide truth from our Eyes. And it is the Hand of God, or the Pencil

of



of an Intelligence which then renders Images intelligible whose *Idea's* and originals reside in the source of Essences, and whose colours are in the mysterious Ordinances of time and Eternity.

Such was *Joseph's* vision: But *Jacob* knowing on the one side, that this Revelation was but a Copy of the Designs God had on him; And on the other side seeing that this was but a ground of scandall, hatred, and envy to his Brethren, he resolved to sever them for a time, to the end by this separation in their absence, he might smother all these Fires which were inkindled by the Goodness of the one, and the Malice of the rest.

For this purpose *Jacob* had no other expedient than to retain *Joseph* in his House, and to send all his Brethren into the Country. Imagining besides, that by separating Bodies, he might reunite their Minds, and alter their passions. But this was only to sever a Dove from Vultures, and Sheep from Wolves; it only whets their naturall rage and mortall Antipathy, when they are withheld from their prey, and when they sent it far off.

Paternal Prudence

I know that the Fields are innocent. But they cease not for all this to be retreats for Criminals. The solitariness of Woods and Meadows is the Element of Meekness and Peace: but we must bring thither tame Hearts, and quiet Souls.

In fine, it is a very sweet and pleasing vocation to guide Sheep and Lambs upon Hills and Dales: But if Lions be their conductors, they are so far from being changed, as on the contrary they will find every moment new baits and allurements to inflame their cruelty.

We must not hope then, that time, place, and employment can alter these Tygers, which *Jacob* sends into the plains of *Sichem*, to guide his Flocks. Nevertheless after some delay conceiving that their humours were sweetned, and, that the divertisements of a

Z

Country

*Cumque fratres illius  
in pascendis gregibus  
Patri morarentur in  
Sichem, Gen. 37. v. 12.  
Dixit ad eum Israel:  
fratres tui pascunt O-  
ves in Sichem, veni,  
mittam te ad eos. Gen.  
37. v. 15.*

*Præsto sum, ait ei,  
vade & vide si cun-  
cta prospera sint, &c.  
Gen. 37. v. 14.*

Country Life had made them forget what passed in his House, he resolved to send his *Joseph* to them, who had no sooner taken notice of his Fathers desire, but at the very instant he began his journey.

*Invenitque eum vir-  
rantem in agro &  
interrogavit, quid  
quereret; Gen. 37. v.*

15.

*At ille respondit, fra-  
tres meos quero. Gen.  
37. v. 16.*

*Dixitque ei vir: ex-  
audivi eos dicentes  
eamus in Dothaim.  
Gen. 37. v. 17.*

Assured Innocence.

This amiable Dove, and this Lamb, went passionatly cralling upon Vultures and Wolves, when a passenger met him, who told him that his Brethren were in *Dothaim*. Ah poor Child! whether goest thou thus abandoned and all alone, straying in the Desarts, without Father, Friends, and defence? *Joseph* what seekest thou? *I seek* saith he, *my Brethren*. Thy Brothers? deceive not thy self; why dost thou seek them? Dost thou not know the hatred they bear to thee, and the tragick design they have upon thy life?

My God! how secure is Innocence, how calm is Vertue, and generally how happy are Men, when they follow the impulses of God? The Spirit of the World is an unquiet, turbulent, fearfull, dissembling, mutable, fantastick, and outrageous Devill: But that of Heaven is an Angel of Peace, alwaies equall, without emotion, without terrors, without inconstancy, without Capriciousness, and free from all Jealousy, as also from all those shadows which make a tenebrous Chace of the purest Lights, and place Night in the midst of Day.

*Perrexit ergo Joseph  
post fratres suos, &  
invenit eos in Dothaim.  
Gen. 37. v. 17.*

It is no wonder then if *Joseph* were secure in the midst of dangers; for God who possessed his Soul freed him from those panique terrors, and those unquiet fears, which assassinate the wicked: it sufficed him to obey his Father, and provided he meet with his Brethren, his mind is satisfied.

*Qui cum vidissent  
eum procul, &c. Gen.  
37. v. 18.*

Mean while these impious Spirits, which extend their vengeance even to rage, perceived him a far off: but as if the shadows of their own crimes had cast veils over their Eyes, or stifled in their Hearts all sense of Nature, they did not acknowledge him for their Brother, or at least they would not call him by this, so amiable,



able, so sweet, and so powerfull a name. *Behold this dreamer*, say they, *who comes unto us*, and they looking upon one another, before he approached any nearer, they resolved to take away his Life, and to cast him into a Well which was near at Hand; to the end they might say unto *Jacob*, that a cruell and ravenous Beast had devoured *Joseph*. Afterwards, this bloody design would have been accomplished, if *Ruben*, who was their Elder Brother, had not opposed it; Remonstrating to them that at least it were much better to take him aside, and bury him alive in some Pit, than to kill him; and that by this means, their Hands would not be polluted with his Blood, the stains whereof are never to be effaced. This was a pretence, and an occasion the more easily to free and restore him unto his Father. In effect *Joseph* having accosted them, *Ruben* cast himself on his Neck. But the rest immediatly took off his Garment, and then put him into an old Pit where there was no Water. Mean while they all fate round about the place, in which they had inclosed this Lamb. At the same time behold some Merchants passing by who were going into *Egypt*. Whereupon *Judas* who feared lest hunger, thirst, nakedness, cold, and the horrors of a Well might stifle *Joseph*, took occasion to conjure his Brethren, to sell him rather unto the *Ismaelites* than to render themselves culpable of his death, and become the Authors of a crime which useth to raise storms of Blood.

These Remonstrances were as so many lightnings which dissipated this Cloud, and the Thunder-bolts, which these cruell Brethren Darted against their Prisoner, did not ruin him but for a time.

*Joseph* must be taken out of the Well to be exposed for sale unto the Merchants: But if Death be sweeter than Captivity, and if a courageous person hath less repugnancy to receive a Stab with a Dagger into his

*Et mutuo loquebantur, ecce somniator venit. Gen. 37. v. 19. Venite occidamus eum, & mittamus in Cysternam veterem, dicemusque fera pessima devoravit eum. Gen. 37. v. 20. Audiens autem hac Ruben, nitebatur liberare eum, &c. Gen. 37. v. 21. Non interficiatis animam ejus, nec effundatis sanguinem, &c. Gen. 37. v. 22. Hoc autem dicebat, volens eripere eum de manibus eorum, &c. Gen. 37. v. 22. Concessim igitur ut pervenit ad fratres suos, nudaverunt eum tunica talari & polymita. Gen. 37. v. 23. Et sedentes ut comederent panem, viderunt Ismaelitas viatores venire de Galaad, &c. Gen. 37. v. 25. Dixit ergo Judas fratribus suis: Quid nobis prodest si occiderimus fratrem nostrum, & celaverimus sanguinem ipsius? Gen. 37. v. 26.*

*Extrahentes eum de Cysterna vendiderunt Ismaelitis. Gen. 37. v. 28.*

Heart, than to have manacles on his Hands; This generous Youth was very unhappy to come out of a Sepulcher to serve unknown Masters, and a sort of people to whom the hope of profit rendred all things vendible, even liberty it self, which is yet a thousand times more pretious than Life.

The Proclamation  
of Joseph.

Powerfull motives  
to divert Josephs  
Brethren from their  
wicked designs.

Joseph then is set to sale unto any that will give money for him; He is naked, but resembleth not those Birds which are most valued for their feathers; He hath a tender and delicate Body, but a generous and penetrating Spirit; He is covered all over with dust, but it is but a Cloud which hides for a time the Face of the Sun; He speaks not a word, but it is modesty which closeth his Mouth, and renders his silence more eloquent than a long discourse; He is asham'd, but it is of his Brothers crime; He shakes, but it is for fear lest Gods designs be not accomplished. Behold Joseph who will. Alas! what Proclamations? what sale? and what commerce? Judas what are you doing? Unmercifull Brethren, have you not a horror to sell your own Blood, and to part with a Brother for a few pieces of Silver? Ah what! are not these Eyes and looks capable of mollifying your furies? doth not this innocent move you to compassion? Is not this little naked and trembling Body, an object more worthy of pitty than envy? Remember that he is a part of your selves, the delight of your Father, and the last hope your Family can have. It is true, that at present he is but a Reed, but he may grow unto a Palm, and extend his Branches throughout all Judea. It is true, he is Young, but he hath the wit and Spirit of a Man, aged no less than a hundred years. And besides he may chance one day to change his thraldome into an honourable liberty: But if the dreams he had, oblige you to fear the event, they come either from God or not; if of God; Ah surely it is against him you make War: If not, why doe you arm your selves against an Idoll of Wind, and a Phantasm of vanity?

All



All these motives were not powerfull enough to divert the current of these impious and execrable designs: Nevertheless the furies of envy are torrents which have no bounds nor limits, nothing being able to stop them.

The bargain is then made, *Joseph* is sold, and they that bought him for a slave, bring him into *Egypt* without bearing any respect either unto his Youth, beauty, extraction, or all the good qualities which made him so much amiable. Whilst they were carrying him away, behold *Ruben*, who not being present at this sale, and knowing nothing of what passed, went directly unto the Well, and often called upon *Joseph*.

*Qui duxerunt eum in Aegyptum. Gen. 37. v. 28.*

*Reversusque Ruben ad Cysternam, non invenit puerum. Gen. 37. v. 29.*

When he saw he made no answer, he thought him Dead, either naturally or by violence; whereupon he began to run as one distracted, and fearfully to cry out.

*Alas! where is Joseph? where is this poor Youth? The sighs of Ruben. where have they put him? what have they done with him? And what is become of him? Joseph where art thou? Ah whither shall I goe? and how can I live, if thou doest live no more? what will my Father say unto me? and on whom will he lay the blame? Must not I render an account of him as his Elder Brother? Brethren what answer doe you make me? is he alive? is he Dead? if he be Dead where is his Body, that I may Water it with my tears, to powr out part of my grief by my Eyes? Brethren shew me him I beseech you, or some of his reliques? Ah where is his Sepulcher? where is the happy Land which hides this Treasure? But if he be still living, where is he? and to what place have you sent him? I will seek, I will seek every where untill I find him? It is enough for me if I may see him, and but once more speak to him; he knows the affection I bear him, and the confidence he ought to have in me. Ah! where is Joseph then? Ruben quiet thy self, for Joseph is not Dead, but only sold. Ah! what commerce? Joseph sold? what rage of envy? what inhumane traffick? what negotiation*

*Et scissis vestibus per-  
cis ad fratres suos ait:  
puer non comparet, &  
ego quo ibo? Gen. 27.  
v. 30.*

and what cruelty? Joseph in fetters and bondage, Joseph sold as a slave, what will my father say? what stroke of death will this news give him? and how can he ever live being deprived of all hope to see his Son again?

*Tulerunt autem tunicam ejus & in sanguine hedi quem occiderunt tinxerunt.*  
Gen. 37. v. 31.

*Mittentes qui ferrent ad patrem, & dicerent; hunc invenimus, vide utrum tunica tui filii sit, an non.* Gen. 37. v. 32.

*Quam cum agnovisset pater, ait tunica filii mei est, fera pessima comedit eum, bestia devoravit Joseph.*  
Genes. 37. v. 33.

*Scissisque vestibus indutus est cilicio, lugens filium suum multo tempore.* Gen. 37. v. 34.

*Congregatis autem cunctis liberis ejus, ut lenirent dolorem patris, noluit consolationem accipere, &c.*  
Genes. 37. v. 35.

Mournfull complaint of Jacob.

Notwithstanding all these Remonstrances, they resolved to cut the throat of a Kid to steep Josephs garments in his blood: which being done, they sent it all bloody unto Jacob, with direction to those that carried it, to bid him look whether it were not his Sons garment, and say that they had found it in this sad plight. I know not who was the Messenger that delivered this dreadfull spoil unto Jacob; But Jacob casts his eyes upon this sad present, and seeing this bloody torn garment, became saith Philo, presently silent, grief wanting words to answer the thoughts of his mind, and the resentments of his heart. His astonished eyes, as also his mouth, were suspended for a time, as to their function, he saw and heard nothing, but of murdered Ghosts which spake confusedly to him. The excess of grief puts arms into his hands against himself, he tears off his hair, and dilacerates his breast, and all his garments. But his tears efface not the blood before his eyes. His silence makes him no answer, and the holy vengeance he exerciseth on himself doth not punish the Authours of his grief.

Mean-while all Jacobs friends and servants wept bitterly, nothing was heard throughout the whole house, but cries, sobs, and accusations. Every one strived to kiss his garment, and Jacob could hardly tear it out of their hands to cry out, Ah! this is my Sons garment, it is the garment of my Joseph.

*Ah my Son! my Joseph! it is not so much thy death I deplore, as the loss I procured to my self, during thy life, by sending thee too soon out of my house; And besides, by what more strange kind of death couldst thou be taken from me? At least if I had been a witness of this sad accident, and if thy body had remained with me, I should have*



have had this chaste pledge to charm my sadness. If some sickness had carried thee away in my presence, I should have rendred thee all the duties which a father cannot deny a sonne; I should have kissed thy mouth, I should have closed thine eyes, I should have received thy last words and sighes; I should possess in a Tomb the ashes of a Phoenix, and I might have erected on his Sepulcher a Pile and Altar to enlighten my hopes, and entertain my vows. But I snatch'd away thy life, before thy death. I lost thee during thy life, and my excessive compliance hath been the cause of it. My son, I have lost thee, I have slain thee, and I know not where is thy Tombe.

O Heaven! O God! Alas! at least had the toyles of his journey left him at the foot of some Tree, or had he been buried in some corner of the Earth, I should enjoy the contentment to seek him out, and I should comfort my self in possessing but a part of my son with the loss of the other. But O the most disconsolate, and the most unhappy of all fathers! I can have nothing of my Joseph but this bloody garment, the rest hath been devoured by some Tyger or Lyon, and the same sweetness hath no other Tombe, but the belly of a wild beast.

Yes surely, it was a wilde Beast, and a cruell Monster which devoured my Joseph. It was the Envy of his Brethren which gave them Talons, Clawes and Teeth. It was this merciless passion which stript him of his garment, cast him into the Well, and shamefully fold him.

Behold the Domestick Monster which will never be made tame, behold the bloody beast which lives onely upon the flesh and heart of its like. In fine, it is envy against which fathers and mothers must be alwaies armed, and which they ought to banish for ever out of their families, for as much as,

First, it is a *Cantharides*, which fastens upon the fairest flowers, and seeks out Milk and Hony to spread its venome on them.

The nature and qualities of Envy.

Secondly,

Secondly, it is lesse reasonable, by how much it hath more of Reason: For being found onely amongst men, it renders them more inhumane than beasts, which cannot be moved by these tragick instigations.

Thirdly, the furies of Envy are so shamefull, as they seek alwayes to pass under the colour of some other passion.

Fourthly, its breath, though stinking, fastens on virtue, but the stings of it are as honourable to that person who bears them, as infamous to him that causeth them.

Fifthly, it hath the eyes of an Owl, which are dazled at the sight of the fairest lights, and which cannot endure the splendor of a most luminous day.

*Basilus in Homil. de Invid.*

Sixthly, it hath more cruell talions and teeth than Tygers and Dragons; for it spares neither parents, friends, nor benefactors.

Seventhly, its nourishment, repose, and delight, are in bitterness and acerbity: Hence it proceeds that the mouth and heart of it are still infectious.

Eighthly, it is a Viper which draws death upon it self, in giving life unto her young, and tears its own belly to produce some venomous Serpent.

Ninthly, it is a Camelion which converts it self into a thousand colours, and every moment changeth its skin lest we discern its nature and inclination.

In fine, it is a monstrous *Cerberus*, which hath the heart and head of all the most dreadful Animals under heaven. It is the Ape which in the time of *Augustus* entered the Temple of *Ceres*; the Owl which flew even over the Altars of Concord; The Dragon with two heads which devasted part of the Universe, and which having exhaled his venome upon the Cradle of the world, will never cease till he hath vomited forth the remainder of his rage in the tombe.



CHAP. XI.

*The Combats of Joseph for defence  
of his Chastity.*

**I**T is true that Envy is a ravenous beast : But yet what  
ever we may say, its furies are not to be compared  
with that of Love when it hath once broken the chains  
wherewith God and Nature fastned it. It is this Devill  
which disturbs Families, arms Provinces, ruins States,  
desolates Paradise, and peoples Hell. It is a flaming  
Torch which inkindles fires even in the midst of wa-  
ter, a Northern wind which raiseth a Thousand Tem-  
pests, a Lightning which consumes mens Spirits, and  
in fine, it is a Passion ever blind, yet covered over with  
Eyes, which serve it as gates by which it useth to steal  
in under perfidious Baits and enchanting Looks. It was  
for this reason the prophane painted their Loves with  
darts of death, which they cast at each other, and which,  
as a Grecian sayd, were as so many glances which they  
wantonly gave one another, though their Eyes ought  
to be veiled. But Love hath insolence enough to lift up  
the Scarfe which covers its Eyes, or at least it sees not-  
withstanding this veil, and commonly it mingles shafts  
and glances to commit Sacrileges and Murthers. This  
homicide layes ten Thousand Snares, he is alwayes  
watchfull, and there is no Dove this Vulture assaults  
not as soon as she appears ; and when by mishap he  
hath seized on her, I know not by what Inchantment,  
and by what Spells, the heart of this unfortunate prey is  
taken : But it seems in an Instant to become a Furnace,  
and that the flames inkindled therein issuing through the  
Eyes, may change the Earth into a Pyle. These are in-  
sulphur'd Vapours, firy Smoaks, dreadfull Exhalations,  
dark Shadows, Idols, and unchast Images, at the sight  
whereof the Eyes are dazzled, and Reason becomes  
blind.

Deadly shafts.

*Franciscus Salcriola.  
lib. 2. obser.*

*Arist. lib. de somno &  
vigilia.*

A a

Then

Disorders of Love.

Then Piety is but Idolatry, all duties become scorns, Complacences Trecheries, Empires. Servitudes, Liberty Bondage, Loves-alurements Snares, Thrones Precipices, and a Chaos where houses are overthrown, Temples prophan'd, and all Lawes confounded; what horror, what disorder, what abomination, even women who ought to be a Refuge of honour, and a Sanctuary of purity, often serve as a retreat unto the fondest affections, and there is no faith, no Sacrament, no modesty, they doe not violate, when once their hearts have escaped through their Eyes.

Horrible Chaos.

*Mulier amissa pudicitia, nullum flagitii respuit. Cor. Jac.*

*Emitque eum Putiphar de manu Ismaelitarum. Gen. 39. v. 1.*

*Post multos itaque dies iniecit domina sua oculos suos in Joseph. Gen. 39. v. 7.*

Pernicious Study.

The wife of *Putiphar*, to whom *Joseph* was sold by the *Ismaelites*, made it sufficiently appear, when she was so impudent, as to attempt the Chastity of her Servant; This Female wolf had onely Eyes to gaze on this Lamb, all her gestures and motions were artifices to intrap him; and she would have willingly preferred the intrallment of *Joseph* before the Command over her Husband. All her bonds of Marriage were but Chains which kept her in Captivity, and the most just, and most holy Lawes imposed on her, a Yoak which rendred all the duties of fidelity; which Wives owe unto their Husbands, insupportable to her. She yet wanted not dexterity to dissemble her Passion in her Husbands presence; and herein Love is usually most disloyall and deceitfull: for though all its fires be violent, impetuous, sharp and sparckling, yet if the object which inkindles them be not present, they prove but ashes, coldnesses, and frozen Nights, under which this Traitor useth to hide his Torch; Then all Actions are studied, all gestures counterfeits, all discourses falshoods, and all that appears outwardly seems to have no other design than to deceive the heart. To this effect we seek out suborned Messengers, retirements for assigned meetings, blind, dumb, and deaf witnesses, secret Intelligences, enchanted gifts, invisible pretences, painted and Sacrilegious devotions, Nights without dayes and hours which



which are only marked out upon shadows ; for the light of the Sun, the noise of a Bell, too apparent impiety, too visible presents, too violent solicitations, indiscreet confederates, publick places, and Friends, or unfaithfull Servants might discover the secret.

It is a strange thing that we can hardly trust our selves, and that the Tongue dares not speak a word, or at least if she speaks, it is but after she hath pondered all her discourses. Wherefore the Eyes are the first solicitours of evill, and then their silence hath an Eloquent voice, which is yet not heard, but by those that are Confederates.

It is no wonder then, if *Joseph* heard not this unchast language, when his Mistris spake to him more from her Eyes than her Mouth. This Impudent creature cast a thousand glances on him : But the heart of *Joseph* was a piece of Marble, which could not be pierced, all the Flames of this Egyptian woman fell into a dead Sea, and all her lightnings found nothing but water which instantly quenched them.

*Qui nequaquam acquiescens operi nefario, dixit, &c. Gen. 39.v.9.*

Wee must passe then further, and see whether the Mouth peradventure will have more powerfull perswasions than the Eyes. This shamelesse woman is so much intraged as to declare her design.

*Et ait : dormi mecum. Gen. 39.v.7.*

O God ! what Insolence ! what Fury ! and what Frenzies ! when once the mind is possesst with Love : but there are two sorts of loves, and that which is Son of the Earth is very weak, when opposed to that which is born in Heaven.

Courage then *Joseph*, it is a Woman who assaults and sollicitates you ! she is light, be you constant ; she hath stratagems, be you prudent ; she is bold, be you generous ; she runs, fly away ; she Flatters, disdain her ; she asks, refuse her, *Joseph* what do you say ?

For my part, saith he, I neither can nor will consent unto a womans Lascivious desires, nor submit unto her will, preferring it before that of my Master ; and I should

Victorious Innocence.

Ecce Dominus meus  
 omnibus mihi tradi-  
 tis, &c. Gen. 39. v. 8.  
 Nec quisquam est  
 quod non in mea sit  
 potestate, vel non tra-  
 diderit mihi propter te,  
 quomodo ergo possum  
 hoc malum facere, &  
 peccare in Deum me-  
 um: Gen. 39. v. 9.

not be what I am, if I forfeited the quality of a faithfull Servant, and of a person to whom the honour and remembrance of the favours I have received from him, is a thousand times more pretious than life. If I have been sold, it was onely for my Innocency, and the chains of my Captivity could never force the constancy an Hebrew ought to have in the way of virtue. I am Jacobs son, and my actions shall never bely my birth, I am a Servant, I ought to dye for fidelity: your Husband trusts me with all his Goods, and with all his Wealth, which the favour of the King, and his own merits have bestowed on him; he reserved onely to himself the soly Enjoying you: It is not for me then to ravish from him what is his due by so many titles. Command me with Justice, and I will serve you with sincerity; perform all that you ought, and I will omit no part of my duty to you. Keep your self within the lawes of Marriage, and leave me in the duties of my condition. I should be ungratefull if I abused the favours of my Master, I should be a thief if I stole away his fairest goods, and no death would be cruell enough to punish me, if I should attempt on that which is more dear to him than life. All your flames can find in me but a heart of water and ice, and all your eyes cannot inthrall the liberty of my mind, and your rigors will never mollifie a soul on which God hath inprinted his love and fear. Know then that I would rather choose to dye free from blame, than to live a complice in your disloyalty. I prefer my bondage if it be innocent, before all unjust Powers; and what misfortune soever befall me, I shall be too happy, if I remain innocent. It was in the power of my brethren to sell my body, but they could not ingage my soul; I may serve without prostituting my self, and my glory will ever be illustrious enough if I shall doe no dishonourable act, and unworthy of my Extraction. In fine, I adore a God who hath most pure eyes, and should all creatures be blind, it satisfies me, that he be the witness of my actions; I reverence all his decrees, and if all the Judges  
 of



Judges of the world could authorise vice, it would comfort me to have a God alwaies armed to punish them. How can you wish me then to bring Adultery into your Family, and to change your bed, which ought to be the Altar of your glory, into an infamous Pile? No, no Madam, either leave honour to me with life, or take from me my life, and leave me my honour.

Angelical Resolution.

Is not this to speak like an Angel, and to have the sentiments of those spirits who live in flames without being consumed, and amidst lightnings without being dazeld? Neverthelesse, it is little considerable to assault an impudent love by bare words, we must have other weapons in our hands to encounter it; and the victory is never certain, untill we have either publicly decry'd or banish'd it: We must cry out Murther in like occasions, we must call for witnesses, use threats, and at least triumph by a generous flight, or by a prudent retreat.

There are some Passions which flye when they are pursued, and like shadows never fasten themselves unto bodies. There are some who have so much modesty as to blush at the bare sight of an object, and others whom the least deniall banisheth for ever; but the loves of the World and Egypt often find their nourishment and delights in Conversations, looks, and even in the midst of disdain; and nothing but separations distance them from their desires and pretensions.

Very different Nature of Passions.

Such was the Devill of this Egyptian Woman, who so eagerly pursued Joseph, he was an insolent, importunate and furious companion. His rage notwithstanding had by fits some relaxation, he knew the art of dissembling, and to be silent for a time; his Element was solitude, and the night his refuge, he sigh'd alwayes after Joseph, and nothing pleased him when he was absent. In fine, he seems to have the power, to possesse this Soul if she be alone, and if all witnesses be drawn aside.

The Devil of Egypt.

Beware then Joseph, what you doe; you are alone,

A a 3

you

*Hujuscemodi verbis  
per singulos dies, &  
mulier molesta erat a-  
dolescenti, & ille re-  
cusabat stuprum.  
Gen. 39. v. 10.*

Cruell battery.

you are young, you are beautifull, and Esteemed. Remember that the eyes of Women dart as many lin-  
nings as glances; call to mind that their mouths thea-  
ney and poison, and that their tongues cast more dan-  
gerous darts than Adders: Contemn then what ever  
this impudent creature can say unto you.

She will peradventure, say she is your Mistris, and  
that you ought to obey her; And that if she affect you, you  
cannot hate her, and if she seek you, you have no reason  
to flye from her; she will conjure you to tell her, what in  
her displeaseth you. Since she omits nothing that may  
content you, and without injustice you cannot refuse her  
one single favour she expects from you; Especially she  
being ready, on her part, to grant all that you can ask  
of her. There is no colour, she will not employ to repre-  
sent unto you her passion; And her eyes though silent,  
will swear to you, that they have often enough spoken  
to you, when her mouth durst not utter a word: that if it  
were possible, she would believe that she hath by her  
words manifested to you all the thoughts of her soul, when  
they might have been kept secret: Besides, she will flatter  
you, saying, you have refused her that out of prudence,  
which now you ought to grant her through love and good-  
ness. Moreover, if you fear any thing, she will assure  
you that she hath foreseen all that may expose you unto  
danger.

In fine, she will intreat, that if she hath no fortunes in  
the world, which are not at your disposure, you would yet  
receive her respect and affections to render you more ab-  
solute and independent, concluding by all these reasons,  
that you must at last satisfie her either by violence, or  
sweetnesse, and that she will have either honour or life,  
death or consent.

Behold a fierce assault against the chastity of Joseph.  
His flesh however was not made of brasse, nor his heart  
of a Diamond: But it may be spoken of him what  
Sparta said of a young Cavalier, who having a long  
time



time passed amongst Ladies and Conversations, as Planets upon durt without receiving any stain, deserved to be called the Sun of his Age.

*Joseph* had attractives in his eyes, and rayes on his face, purer than those of the Sun. He never fell into those Eclipses which impallidates the most beautifull Planets, and often mix night and darknesse with the most glorious dayes.

*Erat autem Joseph pulchra facie & decorus aspectu. Gen. 39. v. 6.*

He was an illuminated Sun which pursues his Carriere, and which God alone was able to stay: In vain was it for Syrens to sing on the shore, and the winds to whistle on the Sea, and in the world, he looked upon his period at which he must necessarily arrive.

Mean while let us see I beseech you, what strong endeavours are used to stay him. They flatter him, they praise him, they love him, they honour him, they conjure him, they threaten him, they make him promises. What will you have, and what more can be done to gain him, and possesse his affections? Entreaties have hitherto received but refusalls, Alurements disdains, and threats constancy, and neglect.

*Furious temptation.*

In fine, this furious woman being no longer able to restrain her passion, an attempt must be made on the life of him whose honour she could not wound, She leaps on his neck, as it were to strangle him, but presently *Joseph* flies away, and leaving his garment in her hands, she had but the Feathers of this bird which she thought to detain in her nests.

*Et illa apprehensa lacina vestimenti ejus dicebat: dormi mecum, qui relicto in manu ejus pallio fugit, & egressus est foras. Gen. 39. v. 12.*

Behold then all her Designs defeated; *Joseph* is escaped, he is in safety, and out of the reach of this ravenous she wolfe, which pursued him. I said not amiss, that flights and separations are commonly the guardians of Chastity, and that the purest affections are never so prudent, as when they make a wise retreat.

*Sanctuary of modesty.*

In vain is it to say that Virginity hath power to erect Altars in Souls, and to Consecrate them unto God. I know what that glorious and chaste Martyr, who bore in his

his

his breast the purest and most holy of all names said of it. I know also that a Virgin-soul is a living Temple, and a Sanctuary where those Fires are alwaies seen, which God alone, and his Angels have inkindled. But if this Temple be once open to all goers and commers, and this so famous Sentence, which banisheth from thence all sorts of impuritie, be not ingraven on the gate, immediatly we shall see all the Torches extinguished, and impure and Lascivious *Megeraes* will be so bold as to take place of the Vestals. Wee shall see abominable Idols in the place of a Crucifix, and a Dagon upon the Throne of *Jesus*. At the same time the Angels of peace will forsake this *Babylon*, and after they have watered with their tears this Infamous Dungeon, it will be no longer but a receptacle of Devils.

The Image of Charity.

Happy then are those Souls which imitate *Joseph*, and fly all occasions and encounters where their honour might be in danger. *Joseph* ought to be the Picture which all young men should still place before their Eyes. This innocent Peece ought to be their Mirrour; All his looks will give them most pure ardours, and all the marks of his Constancy will put a stay to their most wavering and inconstant humours. Surely it is an irreparable damage, and a shamefull loss to abandon that which we can never recover when once lost. Purity is not like those flowers which are gathered in the Summer, and may be replanted in the Winter. It is a Christall which cannot be mended if it chance to be broken; It is that eye of the Soul, whose blindness is incurable, and the wheele of an Engin which cannot be set right, if it be once out of frame.

Irreparable losse.

Persecution of Modesty.

I confesse nevertheless, that there is some difficulty in this point, and that there requires much virtue and courage to walk on the fire, and to resist the violence of its flames. We are in an Age in which it is not usuall to see Children in the Furnace of *Babylon*, for whom flames are Changed into sweet Western gales and delicious dewes.



dewes. *Joseph is no more*, and yet there are Ladyes who seek him, and even prosecute his Ghost and Image. *Joseph is no more*, and we may justly say of him what the Philosophers and Poets have affirmed of Truth, that her Garment and Veil remains on the Earth, and that her Soul hath taken her flight even unto Heaven.

What disaster for Chastity? and what shame for this Sex, in which Virginitie ought to have her Cradle, her Nurses, her Sisters, her Friends and Companions? What scandall to see a Lady of quality borrowing Countenances, plaistering Old Age, painting Deformity, whitening a yellow Skin, discovering her Breasts, a head loaden with sweet Powder and Jewels, and bearing on her body all that she hath of Value? In fine, if all these allurements be not powerfull enough, and if they cannot obtain by sweetness what they desire, they become enraged, and resolve intirely to destroy an Innocent.

This enraged Woman seeing then that *Joseph* was fled, and that he had onely left her his Cloak, resolved at the instant to revenge this affront, and accuse him whom she knew to be too pure to excuse himself.

*cumque vidisset mulier vestem in manibus suis, & se esse contemplam, Gē. 39. v. 12*

O God! what outrages of passions, what artifices of infirmitie, and how true it is, that there is nothing more deceitfull and dangerous than a woman who loveth, hopeth, hateth, or feareth some danger.

This Dame cryed out first, and the fear she hath to be accused, is the occasion she takes those for Witnesses of her innocency, who could have prevented her. After all, seeing her Husband at her door, Help saith she, to what am I reduced? Ah! who hath given me for a Servant an Importunate Devill, who persecures me beyond measure? Ah! my Husband, my Friend, what have you done? And what a perfidious man have you given me? Is it peradventure to try my Loyalty and Vertue? tell me, I pray, what is your intention? and whether you keep him in the quality of a Servant or Companion? For my part I esteem it as a great honour to be

*Vocavit ad se homines domus suae, & ait ad eos: En introduxit virum Hebraeum, ne illuderet nobis: Ingressus est ad me ut coiret mecum: cumque ego succlamassem, Gen. 39. v. 14. Insolent Artifice,*

*Et audisset vocem me-  
am, reliquit pallium  
quod tenebam, & fugit  
foras. Gen. 39. v. 15.*

*His auditis Dominus,  
& nimium credulus  
verbis conjugis, ira-  
tus est valde. Gen. 39.  
v. 19.*

*Tradiditq; Joseph in  
carcerem. Gen. 39.*

*v. 20.*

your Hand-maid, and yet I conceive not my self obli-  
ged to obey your meanest Servant. He hath been never-  
theless so presumptuous in your absence to sport with  
me, and take the place you hold in my heart. No, I  
swear by the respect I owe you, that I would have  
strangled him if my strength had been answerable to  
my will; but he is escaped, and seeing I called for help,  
he left his garment in my hands.

Immediately this man giving too much credit to the  
discourse of his Wife, without inquirie, whether what  
she said was true or false, caused *Joseph* to be stayed,  
and commanded him to be put in Prison.

### CHAP. III.

#### *The Predictions of Joseph.*

**I** Do not wonder if heretofore the waters of *Jordan*  
were so respectfull towards those Priests who car-  
ried the Ark of the Testament, because it was a Fi-  
gure of the Divinity, the least rayes whereof are so  
powerfull in Nature, as its very shadow cannot be seen  
without a holy horror. It is for this cause Virtue hath  
so venerable attractives, and so penetrating Charms,  
that we cannot approach it without feeling our selves  
instantly touched with Love and Reverence.

The reason is, because God, being as it were obliged  
to be in a particular manner present, where Virtue is, we  
must needs be insensible in the presence of him who  
imprints Sense in all beings, if we were not excited to-  
wards Virtue and Sanctity, which resemble those Spirits  
who incompass the Sanctuary, and those Souls in whom  
God is delighted.

he Paradise of the  
ul,

Yes, the Soul of a Just man, is the Throne of God,  
the Theater of his Power, the List of his Courses, the  
Field of his Battels, and the Palace in which he maketh  
his



his abode. Behold, why the Saints have done so many wonders; and it is for this reason we have seen Tyrants waxing pale at the sight of Martyrs; Tygers changing their nature; and all the Elements, though insensible, seeming reasonable, to obey them. We must not fear then that any ill will befall those whom God possesseth, whom God conducteth, and in whom he lives as the life of their Souls.

*Joseph* is in Prison, but he shall there speedily find his Liberty, the obscurities of his Dungeon will furnish him with light enough to discern what will happen; and such as have been the authours of his ruine, shall be the Causers of his happiness.

God never abandons those who love and serve him faithfully. He is in Shackles, in Misery, and in all misfortunes which use to assail his Friends; he followed his *Joseph* even into the Pit, even into *Egypt*, and he is now with him in Prison. Inviolable fidelity.

O how sweet is the yoke, when we are fastned to it with God! How pleasing are the Chains, when he becomes Captive for our sake! and what Paradise of delights, when a man may say, he hath God in his heart!

There was heretofore a Persian, who stiled his death, though most rigorous, by the name of Felicity; by reason in dying he perceived one of his Friends, who never forsook him, and used his best endeavours to put himself in his place.

*Joseph* then is most happy, since God himself followed him even into his Dungeon; there it was where this Slave found his Liberty; it is there where he became a Prophet, and began to find the period of his misery, and the beginning of his happiness. *Dominus enim erat cum illo, & omnia opera ejus dirigebat. Gen 29.v.23.*

Behold I beseech you, how he hath already the Keys in his hands, and how all the Kings Prisoners are under his guard. Can we represent unto our selves a more changing fortune? And is it not true that God takes pleasure to raise those whom the world indeavours to cast down? *Qui tradidit in manus illius universos viros qui in custodia tenebantur, Gen. 39.v.22.*

The Empire of Vir-  
tue.

*Joseph* shall be every where happy, since our Lord is every where with him. Being then in prison, he so exactly performed all that was commanded him, and the puritie of his intention spread forth so many graces and beauties on his face, as presently he drew upon himself the eyes and affections of him who had order to govern the Prisoners: Not that (saith *Philo*) compassion is naturall to those who have the like charge; but God and Virtue cause themselves to be so lively felt by those in whom they reside, as it is almost impossible to behold them without loving them.

By reason of the love this Gaoler testified unto *Joseph*, the rest of the Prisoners drew neer him, and believed that by his favour they might become the companions of his happiness, as they had been of his misery.

*Hic ita gestis, accidit ut peccarent duo eunuchi, pincerna Regis Aegypti, & pistor, domino suo, iratusq; contra eos Pharaon: nam alter pincernis praeerat, aliter pistoribus. Gen. 40.*

v. 2.

*Misit eos in carcerem principis militum, in quo erat vinctus Joseph. Gen. 40. v. 3.*

*At custos carceris tradidit eos Joseph, qui & ministrabat eis.*

*Gen. 40. v. 4.*

*Ad quos cum introisset Joseph mane, & vidisset eos tristes, Gen. 40. v. 6.*

*Scicitatus est eos dicens: Cur tristior est hodie solito facies vestra? Gen. 40. v. 7.*

*Qui responderunt: somnium vidimus, & non est qui nobis interpretetur. Gen. 40. v. 8.*

Amongst the rest two of the Kings Eunuches, one of which was his Cup-bearer, and the other his chief Baker, being fallen into disgrace with *Pharaoh*, and therefore imprisoned, both of them were under *Joseph*'s charge. I leave unto your thoughts what joy it was unto them in their affliction to fall under so mild a government, and under the conduct of a person whose least glance was powerfull enough to wipe away all their sorrows. It seemed to them they saw an Angell when *Joseph* came to visit them; and thus both day and night they comforted all their afflictions, by the hope they had of seeing *Joseph*, and of being able with assurance to exonerate part of their griefs into his bosome.

One day amongst others, when *Joseph* came early in the morning to see them, finding them more sad than ordinary, he entreated them to inform him what ayled them, and what had happened to them; to which they answered, that they had been disquieted all the night by reason of a dream, and that they were extremely sorry to be in such a condition as they could find no body to explicate it to them.

Truly



Truly, saith *Joseph*, I perceive you are much troubled; well then, God hath sent you a Diviner, doe you not believe he can give you the interpretation of it?

Tell me then what you have dreamed, *For my part*, saith the Kings Cup-bearer, *me thought I saw three branches of a Vine covered with large shootes, from whence, like so many Pearls issued a thousand small blossomes, after which I saw the great Grapes fully ripe, which I gathered and squeezed them into Pharaohs Cup when he was ready to drink.*

*Calicemque Pharaonis in manu mea: tuli ergo uvas, & expressi in calicem quem tenebam, & traxi poculum Pharaoni. Gen. 40.v.11.*

Behold, saith *Joseph*, the interpretation of this Dream. The three branches of the Vine denote unto thee three dayes, after which the King will call to mind the good services thou hast done him, and thou maiest resume the place thou hadst in his house. I conjure thee only to have me in remembrance, and when thou shalt be in favour, take pittie on a man who is not culpable, but for having been too innocent. My name is *Joseph*, I have been carried away out of *Judea* by the trechery of my Brethren, who at last sold me unto certain Merchants of this Country. Speak then I pray thee in my behalf unto *Pharaoh*; And in exchange of the libertie whereof I assure thee, obtain the same favour for me.

The other hearing this, hoping for as good, or a better fortune than that of his Companion, began to relate unto *Joseph* all he had seen in his sleep. *I imagin'd*, said he, *that I had three Baskets on my head, and that in the uppermost there were all sorts of meats which could be made into Paste, and upon that Basket I saw certain birds which there rested to feed.*

Alas! my dear friend saith *Joseph*, these are dreadfull presages. It grieves me, that I was chosen to bring thee such sad news; I could wish that thou hadst never had this Dream, or that it had been more happy: but since thou desirest to know the truth from my mouth, I can-

*Dixitque ad eos Joseph: Numquid non Dei interpretatio est? referte mihi quid videritis. Gen. 40.v.8.*

*Narravit prior, propositus pincernarum somnium suum: Videndam coram me vitem, Gen. 40.v.9.*  
*In qua erant tres propagines, crescere paulatim in gemmas, &c. Gen. 40.v.10.*

*Respondit Joseph, Hec est interpretatio somnii: Tres propagines, tres adhuc dies sunt. Gen. 40.v.12.*  
*Post quos recordabitur Pharaon ministerii tui, &c. Gen. 40.v.13.*  
*Tantum memento mei, &c. Gen. 40.v.14.*

*Quia furto sublatum sum de terra Hebraeorum. Gen. 40.v.15.*

*Videns pistorum magister quod prudenter somnium dissolvisset, ait, &c. Gen. 40.v.16.*  
*Et in uno canistro quod erat excelsius, portavi me omnes cibos qui sunt arte pistoris, avisque comedere ex eo. Gen. 40.v.17.*

*Respondit Joseph: hec est interpretatio somnii, &c. Gen. 40.v.18.*

*Post quos auferet Pharaon caput tuum, ac suspendet te in cruce,*

& lacerabunt volucres  
carnes tuas. Gen. 40.  
v. 19.

Exinde dies tertius  
natalitius Pharaonis  
erat, &c. Gē. 40. v. 20  
Restituitque alterum  
in locum suum, ut  
porrigeret ei poculum.  
Gen. 40. v. 21.

Alterum suspendit in  
patibulo, ut conjecto-  
ris veritas probaretur.  
Gen. 40. v. 22.

not conceal from thee, that within three dayes, which are signified by the three Baskets, *Pharaoh* will put thee to death, and thy body shall be hang'd on a Gibbet, where thou shalt serve as a prey unto the Fowls of the Ayr.

In effect the third day which followed, being that on which they used to celebrate the Feast of *Pharaohs* birth-day, this Prince in the midst of the Banquet calling to mind his Officers whom he had imprisoned, commanded his Cup bearer to come before him, and established him in his former Office, and gave order at the same time, that the other should be hanged, as *Joseph* had foretold.

#### CHAP. IV.

#### The Releasement of Joseph.

Post duos annos vidit  
Pharao somnium, pu-  
tabat se stare super  
fluvium. Gen. 41. v. 1.

De quo ascendebat sep-  
tem boves, pulchre &  
crassæ nimis: & pas-  
cebantur in locis pa-  
lustribus. Gen. 41. v. 2

Aliæ quoque septem e-  
megebant de flumine,  
sæcæ confertæque ma-  
cie: & pascebantur in  
ipsa amnis ripa, in locis  
vircinibus. Gē. 41. v. 3

Devoraveruntque eas,  
quarum mira species  
& habitudo corporum  
erat. Gen. 41. v. 4.

Rursum dormivit, &  
vidit alterum somni-  
um: septem spicæ pul-  
lulabant in culmo uno  
plenæ atque formosæ.  
Gen. 41. v. 5.

Aliæ quoque totidem  
spicæ tenues, & per-  
cussæ veredine orieban-  
tur. Gen. 41. v. 6.

Devorantes omnem  
pam pulcritudinem.  
Gen. 41. v. 7.

**J**oseph having spent two years in Prison, it chanced that *Pharaoh* during a Dream, imagined he was on the bank of a great River, out of which issued seven goodly and fat Kine, which were going to feed in the Marshes. Presently after, he thought he saw seven other Ugly and lean Kine, which comming out of the water passed along the Banks, and fed in the Meadows. But that grasse could not satisfie their hunger, for they devoured the first seven, and what seemed more strange, after they had filled their bellies, to see them, one would have believed that they had swallowed down nothing but wind, so hungry they appeared.

*Pharaoh* awaking thereupon, and the mystery having appeared to him but in part; Providence which would manifest it self to him entire, shewed him in a second sleep seven fair Eares Loaden with Corn, which grew upon the self-same stalk. This Dream would have been pleasing, if he had not afterwards, seen seven other Eares shrivel'd, and dry'd up by the ardors of the Sun, and which spread themselves in an instant to swallow up the



the first seven Eares which had appeared to him.

*Pharaoh* affrighted at these Dreams, was no sooner awak'd, but instantly opening his eyes, and seeing himself deceived, commanded all the South-sayers and Wise-men of *Egypt* to come before him, that he might know from them the Explanation of these Enigma's which a hand more than humane had framed in his mind. But as the wisdom of man is blind, if God doth not impart to him some rayes of his light, there was not any one that could unfold these Shadows God had cast in the thoughts of this poor King.

This was the cause why the Cup-bearer calling to mind *Joseph's* request, and the favour he had received from this young Prophet, was constrained freely to acknowledge his own unworthiness, and ingratitude, which are the ordinary Vices of Courts, and of all that are favoured by Fortune. Friendships which often are born in Prisons, dye on Thrones. We are no sooner raised on the top of the Wheel, but we lose the sight of those who are beneath. Honours have veiles over their Eyes, as well as affections. We have never pity on those we see not, and the very thought of them we chase away as unseasonable. A wise Polititian had heretofore reason to say, that Grandeurs and Felicities made daily dumb and blind men: and for my part, I say, that miseries and necessities are wont to open the Eyes and Eares.

This Eunuch had no care or thought on *Joseph* so long as he had no need of him, but as soon as the Interest of the King, upon whom his happiness depended, began to break forth, it was requisite for him to use such means as might secure his Fortune, and publish the favours he had received of *Joseph*.

I remember, saith he to *Pharaoh*, that during my disgrace, when your Majesty commanded me to prison, I was extremely troubled by reason of a Dream, but by good chance I met with a Slave who foretold me all that

*Et facto pavore perterritus, misit ad omnes conjectores Egypti, cunctosque sapientes, Nec erat qui interpretaretur. Gen. 41. v. 8.*

*Tunc demum reminiscens pincernarum magister, ait: Confiteor peccatum meum. Gen. 41. v. 9.*

Blindness of Fortune.

*Sopater Abbe.*

*Itatus Rex servis suis, me & magistrum pistorum, retrudi jussit in carcerem principis militum. Gen. 41. v. 10.*

*Ubi una nocte uterque  
vidimus somnium pi-  
sagum futurorum.*

*Gen. 41. v. 11.*

*Erat ibi puer Hebraeus,  
cui narrantes somnia,  
Gen. 41. v. 12.*

*Audivimus quod po-  
sset rei probavit even-  
tus : Ego enim reddi-  
tus sum officio meo,  
& ille suspensus est in  
cruce. Gen. 41. v. 13.*

*Proinus ad Regis im-  
perium eductum de  
carcere Joseph toton-  
derunt, ac veste mu-  
tata obtulerunt ei.*

*Gen. 41. v. 14.*

*Klatonici,*

*Cui ille ait : Vidi  
somnia, nec est qui e-  
differat : quæ audi-  
te sapientissimè con-  
jicere. Gen. 41. v. 15.*

*Respondit Joseph :  
Absque me Deus re-  
spondet prospera  
Pharaoni. Gen. 41. v. 15*

*Respondit Joseph :  
Somnium Regis unum  
est : quæ facturus est  
Deus, ostendit Phara-  
oni. Gen. 41. v. 25.*

*Septem boves pulchræ,  
& septem spicæ plenæ,  
septem ubertatis anni  
sunt. Gen. 41. v. 26.*

that should happen unto me. And more ; for the person whom I had then for a Companion in my misfortune, having the same time a Dream, and being as much disquieted thereby as my self, he heard from the mouth of the same Interpreter, the explication of these Presages, and time taught us the truth by very different events; for three dayes after he was hanged, and your goodness called me again into favour, as it had been foretold me.

The King hearing this, presently commanded that *Joseph* should be brought before him. They set him then at Liberty; they combed his hair; they changed his apparel, and led him to *Pharaoh*, who instantly discern'd in his face the disposition of his mind : So true it is, that the Soul hath secret Clarities, lively and Luminous Shadows, which, as Philosophers teach, and experience daily informs us, use to escape through the Eyes, mouth, and all the pores of the body, with certain splendours which Nature receives from God.

It was from their first inclinations, *Pharaoh* drew a most certain assurance that *Joseph* was able to satisfy him; Hee most infallibly believed that this young man could teach him that which all the old men of *Egypt*, and the Sages of the world were not able to doe. In effect, having related all that he had seen, and the confused lights having united themselves amidst the obscurities of his sleep, and of the Night, to disturb him, and to frame of those species a strange Picture : *Joseph* had no sooner heard him, but taking occasion to speak, he said to him, that all his Ideas and Visions made up but one Dream; and besides, that it was God alone who had taken the Pencill into his hand to shape in his mind the Figure of the blessings and disasters which were to happen in his Empire.

Yes Sir, saith he, the seven Kine which appeared to you so fair, and in so good plight, as well as the seven Eares loaden with Corn, Prognosticate no other thing than



then seven fruitfull years; But those also which appeared to you lean and deformed, as well as the Ears you saw so small and withered by the blasting of the wind, figure to you seven years of Extreme Famine.

*Septem quoque boves  
tenuis atque macilentas,  
quæ ascenderunt  
post eas, & septem  
spica tenuis, & ven-  
to urente percussæ, sep-*

*tem anni venturae sunt famis, Gen. 41. v. 27.*

Now the course thereof will be such, behold seven years approaching, during which all Egypt shall have plenty of all sorts of Blessings.

*Quæ hoc ordine com-  
plebuntur, Gen. 41.  
v. 28.*

*Ecce septem anni ve-  
nient fertilitatis magnæ, &c. Gen. 41. v. 29.*

Afterwards for seven other years we shall remain in a generall Scarcity which will devast this whole Country.

*Quos sequuntur sep-  
tem anni alii tante  
sterilitatis, &c. Gen.  
41. v. 30.*

It concerns then your Majesty to be watchfull, and to make choice of a wise and discreet man who may have a generall care and government over the Land of Egypt, that he may establish Purveyers, and cause the fift part of those Fruits which are to be gathered during the seven years of plenty, to be layd up in Granaries. He must also take care that all the Corn be kept in such Towns as shall be appointed for that purpose; and besides, that no person may either take or dispose of it without your expresse Command. It is also the duty of all Princes, and of those who are powerfull in the world to provide for the necessities of the poor. Their Eyes ought to be like the rayes of the Sun, which doe not open and spread themselves, but for the good of the Universe. Their arms ought to resemble those of the Sea, and Rivers, which nourish and water the grounds through which they pass. It belongs then unto them to watch, like Angels, to divert dangers by a wise Providence, and to be not onely full of Splendor and Majesty; But also Fathers replenished with Meekness, Clemency and goodnes.

*Nunc ergo provideat  
rex virum sapientem  
& industrium, & præ-  
ficiat cum terra A-  
gypti, Gen. 41. v. 33.*

*Qui constituat præpo-  
sitos per cunctas regio-  
nes, & quintam par-  
tem fructuum per sep-  
tem annos fertilitatis.  
Gen. 41. v. 34.*

*Qui jam nunc futu-  
ri sunt, congreges in  
horrea; & omne fru-  
mentum sub Pharaonis  
potestate condatur,  
serveturque in mibi-  
bus, Gen. 41. v. 35.*

## CHAP. V.

## The Government of Joseph in Egypt.

Picture of Fortune.

**I**T is not without reason, Fortune hath Wings at her Feet, and that she is alwaies flying on a little Globe, where Life and Death, Places and Seasons, and in a word, all the accidents of Nature hinder her from taking any rest. I know not who hath placed a veil over her Eyes lest we should perceive her too volatile and too haggard looks. Her Hair is so platted and drawn down upon her forehead, as to behold her, we would believe the hinder part of her Head were bald, like that of Time. Her Garment is of changeable Taffety, her Girdle is mark'd with certain small Ciphers so confusedly put together, as nothing can be understood by them. This corresponds with her words and gestures, which are full of mysteries and ambiguity. In fine, all that she hath, all that she doth, and all that she saith, is no other than a Chaos of Inconstancy and Disloyalty: whence it comes to pass that all her attendants lament, and accuse that destiny, which hath so miserably deceived them, and which after many thousand promises, and gifts, hath left them nothing but Wind, Tears, Smoak, Despair, and after all a precipice or an Abyss of misfortunes.

Behold the destinies of this World, and the Fortunes of Men! on which nevertheless they are accustomed to fix their hopes.

We are delighted with this Game, in which, as a certain Pope hath observed, there is nothing but hazard; We desire to ascend the top of this Ladder, from which we must alwaies descend, saith *Philo*, after we have ascended; There are some who think themselves happy to appear on this Theater, though their end for the most part will be Tragical; It seems that it satisfies many persons, to have a propitious Gale when they depart

*Ut in seculari ludo,  
nunc huc transennt,  
nunc referuntur illuc.  
Pius Pontifex. Ep. 4.*

34.  
*Res humane natura-  
lem habent scale i-  
maginem. Philo. Jud.  
lib. de somniis.*



depart out of the Haven, though soon after they suffer a sorrowfull Shipwrack. These nevertheless, are the Sports, Exercises, Acts, Courses, and Navigations of Fortune and Destiny; which Men strive to establish in humane things. We gain thereby to lose, we rise up to fall, we appear to perish, we imbarque our selves to split on a Rock.

*Apud Erasmi.  
Stob. ser. de prud.*

On the contrary, in the Designs God hath on Men, all is Constant and fixt, his Scales are even, his looks loving, his Ciphers eternall, and there is nothing in his amiable providences, either deceitfull or Hazardous; And if they sport with us it is to enrich us; when they cast us down it is to raise us up; His Theaters have no funestous Acts, and it sufficeth that his Providence guides us into the Haven. This being so, what sweetness? what assurance? and what happiness to follow this Light? It matters not to meet with Labyrinths, Precipices, Sepulchers, and Rocks, soon or late we shalbe freed from them.

*The happiness of  
Providence.*

Well may *Joseph* have been betrayed, he may have been thrown into the bottom of a Pit, he may have been divested, & sold as a slave, I mean that he was kept in Prison for the space of two years; If our Lord be with him, and if the Providence of God be his Mistress, he is happy, and shall come forth like a Planet, which Issueth more Glorious and with more Lustre, out of the midst of Darkness, and the Eclipses which had obscured it.

The Wisdom of the World, which in the sight of God is but meer folly, would never yet have believed it; and truly who would have imagined, that *Joseph* should have found Lights in the Darkness of a Prison, which were to guide him even to the Throne of *Pharao*.

He is yet there, and this King doth not believe that there is any person in the World more capable of being his Lieutenant, and who could more wisely, and with more dexterity govern the Kingdom of *Egypt*,  
than

*Dixit ergo ad Joseph : quia ostendit tibi Deus omnia quæ locutus es, numquid sapientio-rem, & consimilem tui invenire poterò.*

*Gen. 41. v. 39.*

*Tu eris super domum meam, & ad tui oris imperium cunctus populus obediet: uno tantum regni solio te præcedam.*

*Gen. 41. v. 40.*

*Dixitque rursus Pharaon ad Joseph : Ecce constituente super universam terram Ægypti.*

*Gen. 41. v. 41.*

*Tulitque annulum de manu sua, & dedit eum in manu ejus, vestivitque eum stola byssina, & collo torquem auream circumposuit.*

*Gen. 41. v. 42.*

*Et prepositum esse sci-  
rent universa terra  
Ægypti, Gen. 41. v. 43.  
Fecitque eum ascende-  
re super currum suum.*

*Gen. 41. v. 43.*

then *Joseph*. It was then decreed by a secret inspiration of this sage Intelligence, which presides in Coun- cels, and Governs Empires, that *Joseph* of a Prisoner and slave should be made the Vice-King of *Egypt*.

First *Pharao* was transported at the sight of this Young Prophet, and quickly discerned that it was God who spake by his Mouth.

Secondly he resolv'd to follow all the orders which *Joseph* had affirmed to be necessary for the good of the State. Afterwards, addressing himself unto *Joseph* with paternall tenderness he said unto him.

*Joseph, I will seek no further for a Man to share with me in the cares of my Empire. Heaven hath ordained you for it, and I cannot oppose it. The assurance I have that this election is very good and prudent, is the goodness and wisdom I know in you; take then the absolute power over my whole House, Govern my Empire, and make use of my Authority.*

Then *Pharao* took a Ring from his own Finger, and put it on *Josephs*, Commanding immediatly that he should be Cloathed in a Silken Garment, and that a Chain of Gold should be brought him, which he with his own Hand put about his Neck.

Behold, the first Favours of *Pharao*, and the first Splendors of the Divine Providence, which at last dissipate the Cloud and Darkness in which *Joseph* was inclosed; his Chains are those rich Collers given by the King, his Manicles are his Rings, and a Robe of fine Linnen in an instant wipes away all the disasters of his former Life.

But this is not yet all; he must be known, and *Egypt* must take notice that he is the Governour of it.

*Joseph* ascend this Triumphant Chariot which is prepared for you; It is *Pharao* who commands it, It is Heaven that ordains it, It is God that guides you; Kings are Gods Ecchos, God speaks by their Mouths, and whoever disobeyes Kings is refractory to his Di- vine



vine commands; *Joseph* then acteth what God enjoyns, and it is God who is ready to be his guide through all the Lands of *Pharao*.

He is led already through the Streets with pomp and triumph worthy of a King. The Herauld who marcheth before him, crys, out with a loud voice, let every one bow their Knees. *Pharao* in the presence of the people consecrates these honours by his approbation; Afterwards he confirms unto *Joseph* the generall power he gave him over all *Egypt*: to which he added a more magnificent and glorious name than he had before, for instead of *Joseph* he gave him the name of the Saviour of *Egypt*, as a title which could not be due but unto God or to a King. In fine, to fasten *Joseph* more strongly to himself and *Egypt*, besides the Egyptian name *Pharao* imposed on him, he resolved to Marry him unto *Aseneth* the Daughter of *Putiphar* high Priest and Prince of *Heliopolis*, that is to say, the City of the Sun, which was in *Egypt*.

*Joseph* then was but thirty years old, and it was in this flower of his age, in which the Body and Soul use to be most vigorous, he began to visit the territories of his Government.

This new born Morning went immediatly every where casting rayes of Joy, Hope, Peace, Plenty and Charity: It was a golden Age which began to appear, and followed his steps. Never were seen so many blessings on the Earth as then; for the grains of Wheat, gathered in the space of seaven years, were more in number than the Sands which are seen on the shoars of the Sea.

Six years were already past in these publick felicities, when *Joseph* had two Children, the Eldest was called *Manasses* to testifie the graces God had powred upon *Joseph*, who after so many troubles and afflictions had at length forgotten his Fathers House, and all the pains he had endured from the very hour he departed thence.

*clamante præcone ut omnes coram eo genuflecterent.*

*Vertique nomen ejus, & vocavit eum linguâ Egyptiaca, Sal. v. uorem mundi. Gen. 41. v. 45.*

*Deditque illi uxorem Aseneth, filiam Putipharis Sacerdotis Heliopoleos. Gen. 41. v. 45. V. Borcard. de terra sancta. S. Hieron, & Heb.*

*Triginta autem annorum numerat, quando stetit in conspectu Regis Pharaonis, & circumcivit omnem regionem Aegypti. Gen. 41. v. 46.*

*Tantaque fuit abundantia tritici, ut arena maris conquaretur, & copia mensuram excederet. Gen. 41. v. 49.*

*Nati sunt autem Joseph filii duo. Gen. 41. v. 50. Vocavitque nomen primogeniti Manasses, &c.*

Nomen quoque secundum  
di appellavit Ephraim,  
Gen. 41. v. 52.

Igitur transactis septem  
ubertatis annis  
qui fuerunt in Aegypto,  
Gen. 41. v. 53.

coeperunt venire septem  
anni inopiae, &c.  
Gen. 41. v. 54.

Qua esuriente, clamavit  
ad Pharaonem,  
&c. Gen. 41. v. 55.

The Image of the  
world.

The second was called *Ephraim*, in acknowledgement of the Blessings *Joseph* had received from God after so many abandonments of Creatures, and after so many miseries and incommodities, out of which he was at last delivered. The term of seven years beginning then to approach, the Earth which had been employed in general and continuall productions, had no sooner seen this moment in which she was constrained to shut up her bosome, but she presently became barren, so that in a short time after, *Egypt* which had not foreseen this evill, was inforced to cry out Famine, and to have recourse unto *Pharaoh*.

But *Pharaoh* for his part sent the people to *Joseph*, who during the time of his prosperity had done like Bees, and those Birds indued with fore sight, which during the Summer store up food for the Winter.

Behold a Draught of the World, in which the blind Men and Sages of *Egypt* have no eyes, but for the time present. They swim in Rivers of Gold and Silver, they sail in Barks of Pearls, their Oars are the arms and wings of Fortune, Favour is their Mast, all their Cordages are of Silk, and their sailes of rich Satin which have alwayes the wind in Poop: But notwithstanding this stately Pomp, and this favourable Look, they will perish with hunger, if their Navigation be long, and if good provision be not made by the Pilot that conducts them. Suppose men walk upon Roses, suppose their drink be Nectar, suppose all the Stars be propitious, and that the Harvest be never so fair; yet had not some fore-seeing Spirit taken the Sickle in hand, had he not gathered up these goods, and had he not Vessels to receive this dew, the Ayr would dry up its sources, night would come, and the fields would be but like a desert, where men must even dye with hunger, thirst, and misery.

But some would peradventure ask what expedient can be found to avert all these dangers? First it is certain that



that God for his part will never fail to provide all necessities, and having created Man, he is as it were oblig'd to his conservation. Secondly, the Planets have their regular courses, and maugre all their Defections, Ascendents, Retrogradations, Conjunctions, Separations, and Elevations, they are alwaies constant in working our good, and their nature is too pure to be covetous of those Treasures which are hid in their Influences. Thirdly the Fire, the Water, the Ayr, and the Earth have no enmity amongst themselves, but for our sakes, and if they be at War, it is but to bring us Sweetness and Peace.

I demand then again, whence can proceed those evils which befall men, and which are born even in their Cradles, to die with them. I fear that the Lieutenants of *Egypt* did not often imitate *Joseph*, and that they slept during the calm, and when Fortune smiled upon them on every side. Nevertheless this fair weather doth not alwaies last, the season of Harvest passeth away, the Tempest riseth, and we meet with Shipwrack and Death.

Our Evils come from our selves.

CHAP. VI.

*The Voyage of Jacobs Children into Egypt, and the entertainment they there received from Joseph.*

INNOCENCE hath voyces which are heard in Desarts, which speak in Assemblies, which groan in Prisons, which murmur neer the holy Altars, and even complain under the Throne of God. Truth, although hidden under Abysses, covered with the shades of a Tomb, and buried in the obscurities of night, hath rayes which escape through Rocks, passe under Marble stones, and which cleave all the Clouds to break forth like lightning, and inkindle fires upon the ashes and bones which were

*Omnis homo qui trans-  
greditur lectum suum  
dicit in corde suo quis  
me videt? tenebrae  
circumdant me, & ne-  
mo me videt, quid  
vereor? Eccl. 23.*

were thought insensible and uncapable of complaints for obtaining revenge. Woe to that Man, saith the most wise *Jesus* the son of *Sirach*, who not being Satisfied with his own bed, saith in his Heart, who is it that sees me? Night and darkness inviron me on all sides, walls like so many Dungeons shelter me from those troublesome and Dangerous eyes which might be witnesses of my actions, what can I then fear?

*Nocte quidem sed Lu-  
na videt, sed sydera  
testes, intendunt oculos.*

Ah! blind that thou art, thou seest not the Sun which over these shadows marks out thy sentence of condemnation. Thou seest not the Moon and starrs which are the Eyes of Heaven, and the torches which God makes use of to manifest his will.

Poor man, thou art deaf if thou dost not hear it, and if amidst the sighs of thy conscience thou beleevest that no body speaks unto thee, but soon or late thou shalt confesse that innocence and truth are too dear unto God, and that one cannot offend them, without Heavens arming it self in their defence. Neverthelesse they are patient enough to suffer them for a time: But they are too generous to be always silent, and it would be too cruell an indulgence, and too pernicious unto Virtue if they might dissemble for an Eternity.

Conscience an in-  
ferable guardian.

God and kings have armes which extend themselves to all places, and if the world be a great Chain, as *Trismegistus* heretofore beleeved, it is to keep men in-chain'd, and to the end they may rest assur'd that in all times and every where an officer follows them, and holds them fast by the Eyes, by the Hand, and by all the powers of their Souls.

The prophane were of this opinion, saying, That all men, and universally all Creatures moved in a great Labyrinth, in which the Gods delighted to hold them by a filken thread, as heretofore *Ariadne* did, when in her Maze she guided her dear *Theseus*, or rather like birdcatchers who tie a thread to the foot of some bird, that giving him Liberty, they may stay him when they please.

So



So God hath invisable bands, which men cannot break and if they be Criminall, vengeance which is inexorable will soon or late inflict on them the punishment they have merited.

Stay then guilty Brethren, come and cast your selves at the Feet of this slave you have Sold. Come and demand life of him whom you had designed for death. Come and see on a Thron this Dreamer whom you threw into a Pit. The Whale hath cast this Prophet into the harbor, This Angel is come safe and sound out of the furnace. His prison is the Empire of Egypt, his chains are the golden Ornaments of the King, the whole world adores him, and from henceforth he is going to be the Father, Lord, and Judge of those who have been his Tyrants, persecutors and executioners.

Three and Twenty years are past since Joseph left his Fathers House, and since his brethren exercised on him all sorts of Hostility. These Monsters Notwithstanding covered themselves with the Robe of this Lamb, and they hitherto passed for innocents, but God, who pursues the culpable, and Justice which is lesse Seperable from Evill than shadows are from bodyes, made them come a foot from their Country to th end they might be punished by his hand, who served for a Subject to their rage and cruelty.

It was at that time when Famine devasted the whole world, Jacob having heard that corn was sold in Egypt resolved to send thither all his Children except Benjamin, to the end they might buy such provisions as were Necessary to maintain their Family.

Go my Children, said he, and leave onely Benjamin with me, least the same accident befall him as hapned to my poor Joseph.

Ten then of Jacobs Children went down into Egypt, with diverse other persons who travelled with them upon the same design.

*Audient autem Jacob, quod alimenta venderentur in Aegypto, dixit filiis suis: quare negligitis. Gen. 42. v. 1.*

*Audivi quod triticum vendetur in Aegypto &c. Gen. 42. v. 2.*

*Benjamin domi retento a Jacob, qui dixerat fratribus ejus: ne forte in itinere quidquam patiatur mali. Gen. 42. v. 4.*

*Ingressi sunt terram Aegypti cum aliis, &c. Gen. 42. v. 5.*

Dd

Joseph

Et Joseph erat princeps in terra Aegypti, atque ad ejus frumenta populi vendebantur, cumque adorassent eum fratres sui Gen. 42. v. 6.

Et agnovisset eos quasi ad alienos diutius, loquebatur, interrogans, eos unde venissetis. Gen.

42. v. 7.

Et ait ad eos: exploratores estis, ut vidistis infirmiora terrae venissetis. Gen. 42. v. 9.

Omnes filij unius viri sumus: pacifici vivimus, nec quidquam famuli tui machinantur mali. Gen. 42. v. 11.

Dubius ille respondit, aliter est, immunita terra hujus considerare venissetis. Gen. 42. v. 12.

At illi: duodecim inveniunt fratres sumus servo tuo, &c. Gen. 42. v. 13.

Hoc est ait: quid locutus sum exploratores estis. Gen. 42. v. 13.

Fam nunc experimentum vestri capiam, per salutem Pharaonis non egrediemini hinc donec veniat frater vester minimus. Gen. 42. v. 16.

Vos autem eritis in vinculis donec probatione qua dixissetis. Gen. 42. v. 16.

*Joseph* was absolute Lord in that Country, and without his orders no body durst either sell or distribute any corn. Which was the occasion his Brothers, to obtain his leave, were constrained to visit him, and render him duties as to their sovereign. But what! these poor wretches knew not him whom they saw over their heads, and whom they would have trodden under their feet. Yet this Sun appeared too Luminous to cover onely the body of a slave, and all humane reasons were too weak to perswade them that it was *Joseph*.

It is he Nevertheless, who presently knowing them, began to treat them as strangers, saying to them they were Spies, and that their whole design was to Inform themselves concerning the weakest parts of the Country. God knows whether they were astonished, hearing this discourse; but nothing availed them to say that they all were Ten brothers, and the Children of *Jacob*, and that for the rest they sought nothing but peace and the honour to live and die in the quality of his most humble servants. No: No, said *Joseph* you are deceivers, and besides your coming down into this Country was to no other purpose then to Spy out those places and parts by which *Egypt* might be the more easily assaulted and surprised. To this they could not answer the second time, but that they were twelve Brothers his servants, Children of the same Father, who retained but one with him, and that the other dyed three and Twenty years before.

Did I not say well, replied *Joseph*, that you were all Spies? I shall have immediately certain proofs thereof; for I swear by the life of *Pharo*, that you shall not depart hence till the arrivall of the youngest of you Brethren. Send then speedily some one of you to bring him; Mean while you shalbe bound and Fettered untill I shall have some assurance touching what you have said unto me. Behold them with Irons on their feet, Chains on their hands & officers leading them to prison.

*This*



This is the place where the justice of God hath long since expected them; there shall they see the Ghost of his innocent body pursuing Them, then shall they hear the Echo of that voyce which called them in the Feilds, and cryed out to them from the bottom of the pit. Alas! Where are my Brethren, and how have they used me? At least they will have the Leasure for the Space of three dayes to recall into their minds the dreadfull design they heretofore had to kill their own Brother; They will find the Image of the pit in the obscurity of a Dungeon; In fine, they can expect nothing but death, or at least a perpetuall Captivity, when they shall remember they sould their own blood.

Tradidit ergo illos  
custodia tribus diebus  
Gen. 42. v. 17.

The third day Neverthelesse Joseph Commanded their release out of prison, and promised to grant them their lives if they would perform what he had said unto them. Yes, said he I swear by the great God whom I dread, that you shall not die if you obey me; and if you shew a desire to love the peace which I seek. It is sufficient then that one of you be kept in prison, the rest may carry into their Country what they have bought; upon condition that they will speedily bring hither the youngest of all who remains behind as you have said.

Die autem tertio educ-  
tis de carcere ait: fa-  
cite qua dixi, & vi-  
netis: Deum enim  
timeo. Gen. 42. v. 18.  
Fratres vestri ligentur  
unus in carcere, &c.  
Gen. 42. v. 19.  
Et fratrem vestrum  
minimum ad me ad-  
ducite. Gen. 42. v. 20.

At this demand these poor wretches sighed bitterly and then looking upon one another they began to say with a lamentable voice.

In truth all these misfortuns have justly befallen us; God is just, and doubtesse it is the blood of Joseph which riseth up against us, and earnestly calls upon the rigours of his adorable vengeance. Wee must then acknowledge our selves too insensible, and too unnaturall towards him, his teares, his sighes, and the Innocence of his age ought to have mollified us, if wee had not had pittilesse hearts, and Soules harder then Marble. Ah God, what have wee done! From whence at one time arrive to us so many Miseries.

Et locuti sunt ad in-  
vicem: merito hæc  
patimur, quia pecca-  
vimus in fratrem  
nostrum, &c. Gen. 42.  
v. 21.

*Nesciebant autem quod  
intelligeret Joseph :  
ex eo quid per interpre-  
tem loqueretur ad eos.*

*Gen. 42. v. 23.*

*Avertitque se parum-  
per & flevit. Gen. 42.  
v. 24.*

During this discourse *Joseph* seemed not to hear them : For he onely spake to them by the mouth of an Interpreter. But his eyes had much adoe to dissemble the resentments of his heart. He was even constrained to turn aside his head to shed some tears, which without doubt were ready to betray him. But God who would have him passe for the Judge of his brethren did not permit that clemency should induce him to doe any thing unworthy of the office he exercised.

And truly when Judges are seated on their Thrones, they ought to know neither Parents nor Friends. It is for this respect Justice ought to wear a vail over her Eyes, least nature, and interests of Blood and affection should dazle her. This Canopy which is spread over her bed is of Skie-colour and sodered with Stars, by reason shee took her birth in the Heavens, and to the end shee should act nothing, but by the favour of these most pure lights.

*Joseph* then must execute what he had begun, if God hath ordained him to be the Judge of his Brethren; and if they be culpable, he ought not to consider them as Brethren, but as criminals,

*Tollensque Simeon &  
ligans illis presenti-  
bus. Gen. 42. v. 23.*

This he doth, and without making himself known but in quality of the Vice-King of *Egypt*, he stayd *Simeon*, and Manacled his hands in the presence of the rest.

*Fussit ministris, ut im-  
plerent eorum saccos  
tritico & reponerent  
pecunias singulorum  
in sacculis suis datis  
supra cibariis in vi-  
a. Gen. 42. v. 25.*

Afterwards as they were ready to depart, he secretly commanded his servants speedily to fill all their sacks with Corne, and in the Mouth of them to leave the Money they had brought, and also what they might need for the expence of their journey.

This was done without their heeding it; For their minds as well as their eyes were busied on *Simeon*, to whom from time to time they adress'd some sighs in testimony of the regret they had to leave him alone in prison, and for an hostage.

At last they departed, and having layed the Corn they



they had bought, upon Asses, they presently began their journey, but scarce were they arrived at their first nights lodging, when one of them having opened his Sack, found there his Money : he called his Brethren, and told them what had happened to him; whereupon being all astonished, they said to one another, Alas ! what design hath God on us, and whence arrive to us all these adventures ?

From thence holding on their journey, they went directly unto *Chanaan* to find *Jacob*, to whom they related what had passed, and how they had been harshly received by the Governour of *Egypt*, who notwithstanding all the assurances they had given him of their designs and innocence, had taken them for Spies ; but at last he permitted them to return, and likewise to carry with them the provision they had bought, upon condition nevertheless speedily to bring unto him the youngest amongst them, who as they said was left alone at home to Solace the discommodities and old age of their Father. Doing this, he promised them that *Simeon* should be released, and that they should have liberty to continue their traffick and commerce in *Egypt*. Upon this they opened their Sacks, where having found all their Money, they remained very much astonished, but chiefly *Jacob* was as much or more surpris'd then his Children ; Whereupon he could not contain himself from saying to them ; Ah poor wretches that you are ! you have reduced me into such an estate as I am now left without a Child.

*Joseph is no more, and if what you say be true. Simeon is detain'd in prison, not content with this, you will also take my Benjamin from me. O God, what calamities all at once ! Alas ! on what side shall I turn me, and where may I find some consolation ? Joseph is no more, Simeon is a Captive, and you will carry away my Benjamin, who is the support of my life, and the delight of my heart. Poor Father that I am ; whither shall I goe ? Famine be-*

*At illi portantes frumenta in asinis suis, profecti sunt. Gen. 42. v. 26.*

*Apertog<sup>3</sup> unus sacco, ut daret jumento pabulum in diversorio, contemplatus pecuniam in ore sacculi, Gen. 42. v. 27.*

*Dixit fratribus suis: Reddita est mihi pecunia, et habetur in sacco. Gen. 42. v. 28.*

*Et obstupifacti, turbatiq<sup>3</sup> mutuo dixerunt, &c. Gen. 42. v. 28.*

*Veneruntq<sup>3</sup> ad Jacob patrem suum in terram chanaan, &c. Gen. 42. v. 29.*

*Locutus est nobis Dominus terre dure, &c. Gen. 42. v. 30.*

*His dictis cum frumenta effunderent, singuli reperierunt in ore sacculorum, ligatas pecunias: exterritisq<sup>3</sup> simul omnibus dixit pater Jacob: Absque liberis me esse fecistis, Joseph non est super, Simeon tenetur in vinculis, & Benjamin auferetis, in me hæc omnia mala recedunt.*

siegeth me, my Children betray me, the Powers of the world combine against me, old Age oppresseth me, and death pursues me. Jacob *whither wilt thou goe?*

*cui respondit Ruben: Duos filios meos interfice, si non reduxero illum tibi: Trade illum in manu mea, & ego eum tibi restitui. Gen. 42. v. 37.*

*At ille, non descendet, inquit, filius meus vobiscum: frater ejus mortuus est, & ipse solus remansit. Si quid ei adversi acciderit in terra, ad quam pergitis, deducetis canos meos cum dolore ad inferos. Gen. 42. v. 38.*

Father, saith Ruben, doe not afflict your self. For my part I have but two Children, I leave them with you in *Benjamins* place, and if I bring him not back put them to death.

No (saith Jacob) I will never consent that Benjamin shall goe with you: for already his brother is dead, and if by accidents some mishap befall this poor Child which is left me; I might even dye for grief, and my ashes would for ever complain of you.

Behold the Picture of mans life in this world, drawn to the life in the person of *Jacob*. His birth was in the midst of Combats, his youth hath been a Duel with his own Brothers; Scarce had he attain'd the age of a Man, when God himself was pleased to assault him. Afterwards his Children prov'd the strongest enemies of his old Age, and he saw executioners in his own Family. Alas! what will he doe?

O God, will you have *Benjamin* also? will you command *Jacob* to immolate this Victim? and must he goe into *Egypt*, and leave his Father who lives only by him. O world, how disloyall art thou? Fathers and Mothers, what Children have you, and where doe you place all your hopes? all these Eldest Sons whom you breed up so deliciously will deceive you.

This *Joseph* whom you Idolatrise, will prove a torment to you, and even in despite of you, this so beautiful, so sweet, so amiable, and so accomplish'd *Benjamin* must leave you first or last to goe amongst the Egyptians.

But what? must *Jacob* also resolve to leave *Benjamin*? how will you have him live, if his heart be taken from him; And is not the removing him from a person who placed on him all his hopes, and the support of his Life a condemnation unto Death.

Perfidiousness of  
the world.



## CHAP. VII.

Jacob resolves to send Benjamin into Egypt.

**I**N the world there are inexorable Caves, and fatal necessities which can hardly be avoided: We must often swim over the arms of the Sea, not to perish in the midst of the Ocean; and some there are who resolve rather to dye stifled with smoak, than to fall into a flaming fire. Fatal necessities.

Nothing is to be preferred before life next unto God and Honour, and we usually give what we have to preserve it. It is for this reason, with our hands we keep off the Darts which are thrown at our hearts, and there is no part of the body which serves not for a Buckler when life is to be saved. In fine, the fear of Death is a blind passion which knowes neither Friends nor Children. *Jacob* then must suffer his *Benjamin* to depart: but it is not without much grief, and without fighting many battells with a Love so Cordial, and an affection a Father ought to have for a Child so worthy to be beloved.

He must dye then of *Famin*, or *Benjamin* must depart: But it is not enough that the rest return, and this dear Child remain with his Father. No, go then my Children, saith *Jacob*, return into *Egypt* to buy us something for our sustenance, for nothing is left of all that you brought us.

Father, replied *Judas*, you know that we told you, that the Governour of *Egypt* hath forbidden us to return into his presence, if we doe not bring him our little Brother. If you will permit him then to goe thither, we will all accompany him, and buy all things necessary. We are ingaged by promise and oath to bring him, or never more to come into *Egypt*.

What promise, and what ingagement. (Answers *Jacob*)

*Dixit Jacob ad filios suos: Revertimini, & emitte nobis paucillum esearum. Gen. 43. v. 2. Consumptisque cibis quos ex Aegypto detulerant. Gen. 43. v. 2. Respondit Judas: Denunciavit nobis vir ille attestatione dicens, &c. Gen. 43. v. 3. Si ergo vis eum mittere nobiscum, pergemus pariter, & ememus tibi necessaria. Gen. 43. v. 4.*

Dixit eis Israel : in  
meam hoc fecistis mi-  
seriam. Gen. 43. v. 6.  
Uc indicaretur ei &  
asium vos habere fra-  
trem. Gen. 43. v. 6.

At illi responderunt  
interrogavit nos homo  
per ordinem vestram  
progeniorem : si pater  
viveret, &c. Gen. 43.

v. 7.

Adducine fratrem ve-  
strum vobiscum. Gen.

43. v. 7.

Judas quoque dixit  
patri suo : Mitte pue-  
rum mecum, &c. Gen.

43. v. 9.

Ego suscipio puerum :  
de manu mea requie-  
ritum, &c. Gen. 43. v. 9.

Si non intercessisset di-  
latio, jam vice altera  
venissemus. Gen. 43.

v. 10.

Igitur Israel pater co-  
rum dixit ad eos : Si  
sit necesse est, facite  
quod vultis, sumite de  
optimis terrae fructi-  
bus in vasis vestris.

Gen. 43. v. 11.

Pecuniam quoque du-  
plicem ferite vobiscum :  
& illam, quem inve-  
nistis in saculis, re-  
portate, ne forte erro-  
re factum sit. Gen. 43.

v. 12.

cob) you have then Conspired to undoe me, and to heap  
afflictions on me. O Children void of compassion : Alas !  
what have you done ? why did you say that you had yet a  
Brother ? doth it not satisfie you to have lost Joseph,  
and lost Simeon a Captive ? Must Benjamin leave me,  
and must I remain a Father without Children ? What  
death, what punishment to see my self torn in pieces, and  
by parcels. What Martyrdome, to give up first his hands,  
afterwards his arms, then his Eyes, and at last his life !  
Alas ! what have you done ? and who hath inforc'd you to  
say that I had yet a Child ? Whither shall I goe, when I  
have him no more ? with whom shall I entertain my self  
when he shall be absent ? and who will have care of me  
when he is departed ? was there any necessitie then to speak  
of him ? and what need was there of ingaging him for  
my whole Family ?

Pardon us answered they : for this man by order of  
the state, made enquiry concerning your Family, who  
you were, whether you were alive, and how many  
Children you had : To which we answered conforma-  
bly to his demands, without fore-seeing that he would  
afterwards command us to bring him our youngest  
Brother.

Permit us then said Judas to carry him, lest we all  
chance to dye for very hunger, and that our poor Chil-  
dren perish before our eyes : For my part I am ready  
to Answer for him, and to ingage my life for his, that in  
case I doe not bring him back, you may take mine, and  
let me for ever remain culpable of his death : besides,  
we should be already upon our return a second time.

Goe then, answered Jacob, Since you will have it so,  
and since it is a necessity which admits of no remedy, Goe  
then in the name of God, and carry with you the fairest  
Fruits, and the most pretious Perfumes you can find ; for-  
get not to carry Frankincense, Honey, Mirrh, Terebinth,  
and Almonds. Take also twice as much Money as you need,  
and above all, adde unto that which you found in your

Sacks



Sacks, lest the same came to you but by mistake. In fine, carry your Brother with you, and goe find this man, whom I beseech God, with my whole heart, to render propitious and favourable to you, to the end he may speedily send back to me your brother Simeon, with my Benjamin. Meanwhile I shall be the most unfortunate of all Fathers, because I shall be without Children.

They loaded themselves then with Presents to carry into *Egypt*, and with the Money which *Jacob* had appointed them; they took *Benjamin* by the hand, and after *Jacob* had embraced and watred him with some tears, they took him with them.

What separation, and what ravishment ! Alas ! what can *Jacob* from henceforth doe all alone, and in the absence of *Benjamin* ? Poor father ! whither goes this Son ? through what place will he pass ? And with how many dangers will he meet before his arrivall in *Egypt* ? he is young, he is weak, and he is tender ; he knows not what the toyl of a journey meaneth ; what will he doe in a Foreign Country, and amongst persons who seeing him will be either touched with Love and pittie towards him, or not ; and if he please them, and move them unto Compassion, they will never send him back ; on the contrary, they will use him as a Slave, and as they shall perceive him more Innocent, and more simple than the rest, they will make a Victim of him which shall satisfie for all the rest.

*Why have I then consented to his departure? and why did I not rather go than he? but I have been enforced to leave him, and I know not who will have the care of him in my absence. At least if I might have carried him in my arms, or on my shoulders, and what ever hapned, he would have always found safety in me during his life, and repose after death. I should have been his refuge, Bed, and Tomb; But now I know not where he is, Benjamin is gone: Ah, where is he!*

It is not to be doubted but these were the entertain-  
E c                      ments,

*Et steterunt coram  
Joseph. Gen. 43. v. 15.*

*Quos cum ille vidisset  
& Benjamin simul,  
præcepit dispensatori  
domus sue, dicens:  
Introduc viros domû,  
& occide victimas, &  
instrue convivium:  
quoniam mecum sunt  
comesturi meridiem,  
Gen. 43. v. 16.*

*Ibique exterriti di-  
runt multo: propter  
pecuniam quam retuli-  
mus p. u. in saccis  
nostris introducti su-  
mus, ut deolveret in  
nos calumniam, &  
violenter subiciat ser-  
vituti, & nos & asinos  
nostros. Gen. 43. v. 18.*

*Quamobrem in ipsis  
foribus accedentes ad  
dispensatorem domus,  
Gen. 43. v. 19.*

*Locuti sunt, Oramus,  
Domine ut audias nos,  
Jam ante descendimus  
ut emeremus escas.  
Gen. 43. v. 20.*

*Sed & aliud attulimus  
argentum, ut emamus  
quæ nobis necessaria  
sunt. Gen. 43. v. 21.*

*At ille respondit, pax  
vobiscum, nolite time-  
re: Deus vester, &  
Deus patris vestri de-  
dit vobis thesauros in  
saccis vestris: nam pec-  
cuniam, quam dedistis  
mibi, probatam ego  
habeo. Gen. 43. v. 23.*

*Eduxitq; ad eos Si-  
meon. Gen. 43. v. 23.*

*Et introductis do-  
mum, attulit aquam,  
&c. Gen. 43. v. 24.*

*Illi vero parabant  
munera, donec ingrede-  
retur Joseph meridiem,  
Gen. 43. v. 25.*

ments, and the most usuall thoughts of *Jacob* during the whole Journey of his Children.

Mean-while, they travell into *Egypt*, where being arrived, they are brought unto *Joseph*, who casting his Eyes on them, and upon *Benjamin*, caused immediatly Victims to be killed, and commanded the Steward of his house to conduçt them unto his Palace, and to prepare a Feast, by reason about Noon he intended to dine with them.

It was at this, these poor men were astonished, for since they did not expect so good a reception, they fear'd lest the Hall into which they were brought, might be changed into their Prison, and that the Dinner prepared for them might prove their last repast; they then whispered in each others ear, that without doubt they were drawn into danger by reason of the Money which had been found in their Sacks; and that infallibly there was an intention to make them undergoc the punishment of a crime of which they were no wayes guilty. This said, they run after their Conduçtor, and having Stayd him at the door, they related to him what had passed; protesting that they knew not who had designed them this mischief, and besides, that they had never the least thought of this Money; in witness whereof they had brought it with the surplufage summe which was necessary to buy their Commodities. No, no, answered he, you need not fear any thing, Peace be with you, it is your God, and the Lord of your Father who hath put into your Sacks the Money you found in them. As for that which you gave me it is very good, and you ought not to disquiet your self concerning it. This said, *Simeon* was conducted to them, and then they brought water to wash their feet. In the interim they prepare their Presents in expectation of *Joseph*, who intended to dine with them.

As soon as he came, they immediatly cast themselves at his feet, saluting and presenting him with what they had brought.

Then



Then *Joseph* saluting them again with all manner of courtesie and goodnesse, inquired of them how their Father did, and whether he were yet alive.

Yes, answered they, your most humble Servant, and our most honoured Father is yet living, and as we believe, in perfect health. Saying this, they all bowed down before him, and rendred their duties in the most affectionate manner it was possible for them to doe.

After all these honours *Joseph* lifting up his eyes, and perceiving *Benjamin*, then demanding whether he were not the youngest amongst them whom they had formerly mentioned, he said unto him; Ah! my Son, I beseech God to have pitty on thee, and to take thee into his holy protection: Now he perceived that his heart was ready to discharge by his eyes, part of the affection, joy and compassion wherewith he was touched at the sight of *Benjamin*: which obliged him to leave them suddenly, and to retire into his Chamber to weep his fill. The eyes are not onely the gates of light, but also of all passions; Amongst others, Love and Mercy make their entries and sallies by them. Sometimes also Joy becoming so excessive, passeth through these Christall gates, and it seems that these living Mirrours are constrained to melt at the same instant the Soul hath received some darts from the hand of Love, Pitty and Joy. The most generous spirits are commonly most subj<sup>ct</sup> unto these sweet tenderesses. The most unworthy are those which never weep; and surely as they have but Souls of Ashes, so their eyes are alwaies dry: But on the contrary, a good Spirit being in the Body as a great River in a bed of Sand, the least wind can hardly rise without breaking down its banks, and escaping at least by the two Eyes, which are as so many Chaneis through which the Spirit disburthens it self.

Now as there may be many causes of this inundation, so we should often fear that it might happen either in the day, or in publick: For there would be some danger

*Obtuleruntq; ei munera tenentes in manibus suis & adoraverunt proni intevam. Gen.*

*43.v.26.*

*At ille, clementer resalutatis eis, interrogavit eos dicens, &c.*

*Gen. 43.v.27.*

*Qui responderunt: spes est servus tuus patris noster, adhuc vivit. Et inclinati adoraverunt eum. Gen. 43.v.28.*

*Attolens autem Joseph oculos, vidit Benjamin fratrem suum uterinum, & ait: iste est frater vester parvulus? & rursum Deus, inquit, misereatur tui, fili mi. Gen. 43.v.29.*

*Efflavitque quia commota fuerant viscera ejus super fratre suo, & erumpbant lacrimae, & introiens cubiculum, fleuit. Gen. 43.v.30.*

Decent tenderess.

that without Ink and Paper, secrets might be written on our Cheeks with that water which flowes from our eyes; We might often also accuse of weakness, even the most noble, and most generous Sentiments of our hearts: In fine, there be seasons, dayes and places in which we ought not to speak but by silence, and where the Eyes as well as the Tongue should be dumb.

*Joseph* could not restrain his tears at the sight of *Benjamin*; but it was a most prudent Act to withdraw himself, to pay this tribute unto the goodness of his mind, and to an object worthy of pitty, Joy and affection.

*Rursumque lota facie  
egressus, continuit se,  
& ait: ponite panes,  
Gen. 43. v. 31.*

*Quibus appositis, se-  
orsum Joseph & seor-  
sum fratribus, Egyp-  
tiis quoque qui vesce-  
bantur simul, seorsum  
(illicitum est enim  
Egyptiis comedere  
cum Hebraeis.) Gen.  
43. v. 32.*

*Sederunt coram eo, pri-  
mogenitus juxta pri-  
mogenita sua, & mi-  
nimus juxta aetatem  
suam. Gen. 43. v. 33.  
Sumptis partibus quas  
ab eo acceperant: Ma-  
jorq; pars venit Ben-  
jamin, ita ut quinque  
partibus excederet.*

*Gen. 43. v. 34.  
Biberuntq; & inebria-  
ti sunt cum eo. Gen.  
43. v. 34.*

Having then dried his eyes, and washed his face, he came back to them, and without making shew of any emotion, he commanded that the Table should be presently covered; which being done, he set himself on one side, and his Brethren by his command were placed on the other; and since it was prohibited the Jews to eat with the Egyptians, all those that were with *Joseph*, and used to take their repast with him, took their places apart.

All things were well-ordered at this Feast, *Josephs* Brethren were seated every one according to his age; the Eldest was in the most honourable place, and the youngest sate according to his degree. *Joseph* himself took the pains to wait on them.

But the greatest cause of their astonishment was that after they had all received their portions, it appear'd that *Benjamin* had five times more for his share than any other.

This nevertheless, did not hinder the Joy and mirth of the Feast, for there were nothing but acclamations and rejoycings. God knows whether *Joseph* forgot the health of the Father of his Guests, and whether he drank that of *Benjamin*. However it were, the holy Scripture saith in expresse termes that they were all drunk. I know not yet whether *Joseph* and his Brethren were inebriated with Wine, which being taken in excess,

useth



useth to raise dazeling fumes, and confused vapours in the head, Whence it happens, that the brain being troubled, all the gestures of the body, and the operation of the Senses are out of order. The face waxeth pale, the nose grows sharp, the cheeks swell, the eyes are inflamed, the tongue falters, the mouth drivels, the hands tremble, the feet interfere, and the whole body is in a Palpitation. In fine, after this Commotion, and during this Eclips, the understanding remains in so obscure a night, as it knows not it self. This Fountain of the day brings forth nothing but Thunderbolts, its Torch is extinguished, its Lights are confus'd, and its lightnings are but stinking Exhalations, which rise from the Lees of Wine. Now this comes to pass, because Reason, though most pure and spirituall, depends on gross and terrestriall Images which reside in the Fancie, and being disquieted, represent unto the mind nothing but Phantasms and a Picture of Illusions. Then Man ceaseth to be a man, since he is devoid of Reason. He is in a state inferiour to Beasts, who satisfie their appetites without stifling them. It is then more probable that Joseph was not Inebriated at his Feast, but with the pleasure and joy he had to see himself in the midst of his Brethren. Without doubt also his Guests were so violently transported with the honour they received from him, as they became, as it were drunk with it. But the drunkenness of the one and the other, was but an extasie, and a delicious Rapture, neer resembling that of the blessed Souls which are in Heaven, and swim in an Ocean of glory, and in the torrens of Delights, whereof God himself is the Fountain, when he goes as it were melting, and distilling himself into their Chast breasts, in such sort as they become even Inebriated with him: But their drunkenness is but a most holy and just satiating, which shall endure so long as God is God, that is to say, during all Eternity. O my Soul! hast thou not then a desire to goe unto this Sacred Feast? Wilt thou

*Psalm lib. 14 c. 22.*

*Eclips, of Reason in Wine.*

*Arist. lib. 3 de anim. 19. & lib. 1. de anim. p. 63.*

*Aug. Serm. 23. de vitanda ebrietate.*

*Torrente voluptatis tuæ potabis eos, psal. 59.*

*Inebriabuntur ab ubertate domus tuæ, psal. 35.*

*comedistis & non estis satiati, bibistis & non estis inebriati. Agg. 1.*

not break thy chaines, and get loose from thy Captivity to come unto this *Joseph*? when shalt thou see this Brother? and when shalt thou sit at Table with him to drink by his side, and receive from his most amiable hand the portion of thy Felicity?

O God what inebriation of Love! what excess of delights! I think it long till I come unto this Banquet where that delicious wine is tasted which useth to bring forth Virgins, and where our *Joseph*, or Brother, our Lord, our God, is seen without veil or Cloud.

## CHAP. VIII.

*Joseph known by his Brethren.*

**A**T Banquets saith *Aristides* it often happens that Water is chang'd into Wine, that Wine is mingled with Blood, and that over-heated Blood begets inflammations, which are never extinguished but with life. It is with the point of a knife, and upon plates or Napkins sentences of death and decrees of condemnation are written. At least it is there where oftentimes, as a Polititian hath observed, passions are inkindled, Envy is fed, Treasons are nourished, and liberty takes all the advantages to doe Mischief.

Feast, of death.

*Præcepit autem Joseph dispensatori Domus suæ, &c. Gen. 44. v. 1. Scyphum autem meum argenteum, & pretium quod dedit tibi, pone in ore sacci junioris. Gen. 44. v. 2. Theodoretus Quæst. 105 in Genesim.*

*Iamque urbem exierant, & processerant paululum: tunc Joseph accessit dispensatore domus, Surge,*

Neverthelesse there are feasts where sweetness, peace, and the most Innocent pleasures furnish out all the Services. Such doubtlesse, was the feast *Joseph* made for his Brethren; for though it was there where he resolved to deceive them and to make them believe they were Theeves: Yet his design was very just, and he had no other intention than by a stratagem of Love, and by an Artifice of prudence to try the tenderneffe and inclinations they had for *Benjamin*.

However this Amorous dissimulation and this wise experiment much disquieted them; and they were extremely surpris'd, when they were accused for Theeves by



by his order, who before had treated them as Brethren. Scarce were they gone out of the Citty, but Josephs Steward stayd them by direction from his Master, and said unto them, *Ah! Theeves that you are, are you not ashamed to have rendred ill to those who have done you good? Where have you then put the Cup you have Stolen from us, and in which my Master useth to Drink and to foretel what will happen.*

*inquit & persequere viros & apprehensis dicite quare reddidistis malum pro bono? Gen. 44.v.4. Scyphus quem furat estis ipse est in quo bibit dominus meus & in quo augurari solet. Gen. 44.v.5.*

*Alas! Answered they, what doe you say? For what persons doe you take us? And in truth, doe you believe that wee intended to doe you wrong? doe you not know how hetherto, wee have demen'd our selves? And that wee brought back all the money which was found in our Sacks, when wee returned out of Egypt? How could it possibly happen that at this time wee should robb you? Surely wee have nothing else to allege, but onely intreat you that if any of us be found guilty, you would put him to death without other form of process.*

*Qui responderunt: quare sic loquitur dominus noster ut servi tui tantum flagitii commiscerint? Gen. 44.v.7. Pecuniam quam invenimus in summitate saccorum reportavimus ad te, &c. Gen. 44.v.8.*

*Well then I am content replied this man, let it be done as you desire. Then searching them from the highest to the Lowest he met at last with Josephs Cup in Benjamins sack. O God! what astonishment and what surprise! Accidents are sometimes so unexpected, and misfortunes so convincing that Innocence it self hath cause to wax pale, and to have some apprehension. Moreover there are certain Vices so foul and infamous, as it is enough to be Suspected to render us miserable; and wee passe for Criminals, when wee are but accused: What is it then to be convinced of it and to have the earnest of our Crime in our own hands? shall wee not passe for Homicides when wee are found holding a dagger in our hands & all alone neer a deadbody, which swims in his own blood? May wee not also be accused of Theft, and be thought the authors of it, when wee are taken with a purse newly cut, and with goods which have been lost?*

*Apud quemcumque fuerit inventum servorum tuorum quem queris, moriatur. Gen. 44.v.9. Qui dixit eis: fiat juxta vestram sententiam. Gen. 44.v.10. Quos scrutatus incipiens a maiore usque ad minimum, invenit Scyphum in sacco Benjamin. Gen. 44.v.12.*

The Children of Jacob had then cause enough to be  
frighted,

*At illi scissis vestibus, reversi sunt in oppidum. Gen. 44. v. 13.*

*Primusque Judas cum fratribus ingressus est ad Joseph (necdum enim de loco abierat) omnesque ante eum pariter in terram corruerunt. Gen. 44. v. 14.*

*Quibus ille ait: cur sic agere voluistis? an ignoratis, quod non sit similis mei in augurandi scientia. Gen. 44. v. 15.*

*Cui Judas: Quid respondebi nunc, inquit, &c. Gen. 44. v. 16.*

*Respondit Joseph: absit à me ut sic agam: qui furatus est scyphum ipse sit servus meus. Gen. 44. v. 17.*

*Accedens autem propius Judas, confidenter ait, &c. Gen. 44. v. 18.*

frighted, and their misfortune was inexcusable. Thus like despairing men they found no consolation but in their grief, and the most present Remedy they had, was to tear their Garments, and speedily to return unto *Joseph.*

Having found him in the same place where they had left him, after they had all cast themselves at his Feet, scarce daring to speak a word, so much were they confounded, he himself was forced to begin and declare unto them, that it was a great wonder to him how they durst offer him this injury, since they could not be ignorant, that he was the most skilfull man of *Egypt* in the Art of Divination.

Then *Judas* beginning to speak for them all, freely confesseth that they knew not almost what to say or think; that their misfortune was inexcusable, and for the rest it was God who had a mind to punish them; as also that they were all at his mercy, resolving to live and dye in Bondage.

*God forbid, Replies Joseph, I should take away liberty from those who are not guilty. As for the party who hath committed the offence, I will detain him for my Slave, and it is just he should be punished according to his desert.*

Behold the Sentence given: But *Judas* appealed unto the Clemency of his Judge, and approaching neerer to him, he asked his leave to speak unto him with Confidence.

*My Lord, saies he, as you are next unto the King, the Chief of Egypt, I cast my self at your Feet as my Judge, and Sovereign: I earnestly call upon your goodness, not on your Justice. If we be guilty, you can render us innocent. The eyes of a Prince have looks which efface all stains, and one tear in their presence can wash away a Thousand sins. It sufficeth if we may cast our selves at their knees, to find a Sanctuary, and we need but speak unto them, to be presently heard. Call to mind then my*  
Lord



Lord what wee long since said unto you, remember that we are all Children of one Father, oppressed with old age and incommodities, and that all his hopes rely on this Innocent; who is found guilty; you will deprive him of life by robing him of this Jewell. He is the onely child left him by his last wife: For by mishap a beast hath devoured the other which he had of the same bed. It is in obedience we bring him to you, and it was with a promise speedily to restore him; I am ingag'd in my person, and in that of my Children: Neverthelesse he lives onely by the assurance he hath to see him again, all the rest are indifferent to him, and he will rather choose to die a Thousand times of hunger, than to live in plenty after he hath lost the moiety of his heart, and the most pretious of his goods. Permit us then, to restore life unto him from whom wee have received it. For my part I will never return without I bring him back: At least take me in his place, and send him back with his Brethren, lest I be a witnesse of the grief which will doubtlesse kill my Father when he shall know that Benjamin is made a Captive.

*Est nobis pater senex, & puer parvulus, qui in senectute illius natus est, cujus uterinus frater mortuus est, & ipsum solum habet mater sua: pater vero tenerè diligit eum.* Gen. 44. v. 20.

*Ego propriè servus tuus sim, qui in meam hanc recipi fidem, &c.* Gen. 44. v. 22.

*Manebo itaque servus tuus pro puero in ministerio domini mei.* Gen. 44. v. 33.

*Non enim possum redire ad patrem absente puero, ne calamitatis, quæ oppressura est patrem meum, testis assistam.* Gen. 44. v. 34.

Here it is where Joseph was not Master of his tears, and his Heart was ever ready to have sallyed forth by his Eyes; but he first dismissed those strangers who were with him, and would have none for Witnesse of his goodnesse but those who had made him the Subject of their rage. When he saw himself then alone with his Brethren, Love, which is all fire, mean't to dissolve into tears, and the sad remembrance of all that had passed drew cryes and sighes out of the bottom of his Heart, which were heard through the whole House.

*Non se poterat ultra cohibere Joseph multis coram astantibus: unde præcepit ut egredierentur cuncti foras, nullusque interesset alienus agnitioni multæ.* Gen. 45. v. 1.

*Et vocavitq; vocem cum fletu: quam audierunt Agyptii, omnisq; domus Pharaonis.* Gen. 45. v. 2.

In fine, he was necessitated to discover himself, and as wee must know before wee Love, so Joseph resolved to be known, and to declare what he was.

*Et dixit fratribus suis: Ego sum Joseph, adhuc pater meus vivit? non poterant respondere fratres nimio terrore perterriti.* Gen. 45. v. 3.

Brethren saith he, I am Joseph, Alas! is my Father yet living? could I be so happy as to see him before his death!

Ff

They

They were so much Surprised at the bare recitall of the name of *Joseph*, as they had not the power even to open their Mouthes to speak unto him: Afterwards looking one upon another as struck'n from Heaven, is this *Joseph*, thought they, Alas! where are we? And from whence may he come?

*Ego sum, ait, fra-  
ter Joseph quem  
vendidistis in Aegyp-  
tum. Gen. 45. v. 4.  
Nolite pavere, neque  
vobis durum esse vide-  
atur quod vendidistis  
me in his regionibus,  
&c. Gen. 45. v. 5.*

*Non vobis consilio,  
sed Dei voluntate huc  
missus sum, qui fecit  
me quasi patrem Pha-  
raonis, & Dominum  
universae domus ejus  
ac principem in omni  
terra Egypti. Gen. 45.  
v. 8.*

Yes it is I, faith he, who am *Joseph*, I am the same person whom you have so unworthily sold, At last do you acknowledg me for your brother? Approach then, come that I may imbrace you, fear nothing, but know that although you have sold me, yet I have not lost the quality of your Brother. I am *Joseph*, you have no cause to be affrighted, time hath effaced the ill you have done mee, and at present I onely remember that I am your brother. You need no Advocate, since blood and Nature plead in your behalf. It is enough, that wee are all *Jacobs* Children, I owe this favour to piety and Love, and I cannot refuse you what is yours even by the Priviledg of Birth. The ties which fasten us are stronger than the Chains of that Captivity into which you reduced me. It is God alone who hath conducted me unto this place, and who after all my misfortunes hath raised me on the Throne of *Pharaoh*, to be the chief Ruler of his Dominions, and to provide for the necessities of his people in Conjunctions of time, and disasters which desolate the whole Land. I refer my self unto your selves, who are Eye witnesses thereof, and you know at your own cost what hath passed. You see then I have the absolute Command in Egypt, and that *Pharaoh* though elder than my self, doth me the honour to call me his father. The name of Saviour which I bear, is not a bare Title, but the effects sufficiently demonstrate, that Heaven hath chosen me to preserve the lives of an infinite number of people, whom Famine would have destroyed. It is not out of any Spirit of vain-glory I open unto you all these Verities; But onely to the end you may know that it is GOD alone who hath broken my Chains, and who amidst all the disasters of a cruell servitude hath



hath led me even unto Regality. I adore all the effects of his amiable Providence, and I can onely accuse you, as the Instruments and Executioners of his Divine Decrees. Do not then apprehend any thing, but rejoyce that you have been the Instruments of God in so important a matter. For my part, I am confounded, seeing the triumph of my weakness, and the Haven where, after so many Tempests, I am arrived. I look upon you as the Winds and Oares whereof God, as a wise Pilot, made use to convey me even in the midst of Rocks, and amongst so many waves unto the Throne of Egypt: Well then, my most dear Brethren, it is time to Convert your fears and Sorrows into Congratulations and applauses. The winds are now appeased, the storm is layd, and the Sun of Jacob is risen in Egypt. Take a journey then I beseech you, to visit my Father, and inform him that Joseph is found, that you are sent from him, that you have both seen, and spoken with him, and that he sent you to bring him, least some ill might happen to him, and that Death surprise him, as well in respect of his old age, as by reason of the publick miseries, which will still endure for the space of five years.

After this Commission, Joseph having no other motive which might oblige him to conceal the tenderness of his affections, his Eyes were enforced to render that tribute unto Love, which without violence they could not restrain. Lightnings are too hot to remain inclosed in the Clouds, and Clouds are too cold to endure the rayes of the Sun, without being melted and dissipated. Now the heart of Joseph being like a Thunder-bolt wrapt up in Clouds, What wonder then if this Thunder break forth, and if all the Forces of his heart, which were weaker than the Clouds, dissolved into Tears in the presence of this Sun. Thus was Joseph constrained to shed tears enough upon his Brethren, to efface the remnants of their terrors; but in the first place he took Benjamin into his arms, and holding him close to his

*Festinate, & ascendite ad patrem meum, & dicetis ei: hec mandat filius tuus Joseph: Deus fecit me, Dominum universæ terræ Egypti: Descende ad me, ne morieris. Gen. 45. v. 9.*

*Adhuc enim quinque anni residue sunt fami. Gen. 45. v. 11.*

*Oculatusq; est Joseph omnes fratres suos, & ploravit super singulos. Gen. 45. v. 15*

*Cumque amplexatus recidisset in collum Benjamin flevit. Gen. 45. v. 14.*

Delicious tears.

bosome, he kissed him, shedding tears on his mouth, which came from the bottome of his heart, and he left him not, but to kiss the rest of his Brethren, and to witness to them by his embraces and tears, the force and tenderness of his affection, which was not onely placed on an Innocent, but also upon Offenders.

Fair Spectacle.

*Alas ! what spectacle of Love ? what Theater of Passions ? what kisses ? what embraces ? what tears ? O God ! what excess of goodness in Joseph ? who having been persecuted by his Brethren even to death, will take no other revenge of the injury he received, than by his Silence, by his Tears, by his Sighes, by his Kisses, and by all sorts of benefits.*

Deadly Vengeances.

Where are then all those pitiless hearts ? where are those mortall vengeances ? where those tyrants who know not what it is to pardon when once they are offended ? where is *Joseph* ? And where is he who after a long Contest, imbraceth his adversaries, who kisses them to stifle all their mischievous designs, and who hath tears of Love to quench the fire which nourished their darkest Passions ?

At least there are but few who do like *Joseph*, that is to say, without interest, without constraint, without dissimulation, and when they have still the power of revenge in their hands.

A more than brutish inhumanity.

It is said, that a Lion hath so discreet and generous furies, as we need but cast our selves at his Feet to appease him in the height of his rage. But there are more savage and cruell men, who cannot temper their wrath, and in what posture soever we set our selves before them, they still remain inflexible. If wounds be layd open unto them, to excite them to compassion, they cast new darts to poison them ; If a man humble himself, they trample upon him ; if he flatter them, they are exasperated ; If they be intreated, this renders them more obstinate. Above all, they are inexorable and inflexible, if it lye in their power to do mischief without fear



fear of receiving any from those that may be their victims, and the Subjects of their brutality. And if some Image of Pity, Love, or Honour touch their Hearts, and draw some drop of water from their Eyes, and some kindneses from their Hands or Mouths, it is not without vanity and noise. This indulgence must be published in all places, and it seemes that the whole World ought to be advertised of it, as of an universall Jubile.

This pardon then is Shamefully acquired, and there are no Ceremonies in the Church, and no Formalities at the bar, which are not to be observed for the confirmation of this reconciliation, and to render this accommodation more remarkable. On the contrary, *Joseph* retires, and will have no other Witnesses of his favours than those who have been the Authors of his misfortunes. He will discover his goodnesse, and conceal their malice; his intention is not to confound, but rather to encourage them.

Neverthelesse what ever he did, the whole Court knew immediatly that his Brethren were come. The very noise of it flew even to the Eares of *Pharao*, who together with all the Servants of his house expresseth an unspeakable joy. But to the end this joy might be universall, his pleasure was that *Joseph* should command his Brethren to return into *Canaan*, and bring unto him their Father with his whole Family, that they may live at their ease in the best part of *Egypt*. Now to the end this might be done with the most convenience, he ordained Chariots to be made ready for them, and horses provided for their wives, Children, and for the most commodious transportation of all the Moveables of their Family.

*Joseph* forgot nothing which *Pharao* gave him in Charge. When they were even ready to depart he commanded that two sutes of apparell should be brought for every one, and over and above five handsome garments

Ridiculous ceremonies.

*Auditumque est & c. lib. i. sermone vulgatum in aula Regis: venerunt fratres Joseph. Gen. 45. v. 16.*

*Et gavisus est Pharao atque omnis familia ejus. Gen. 45. v. 16.*

*Dixitque ad Joseph, ut imperaret fratribus suis dicens, onorate jumenta, ite in terram Chanaan. Gen. 45. v. 17.*

*Et tollite inde patrem vestrum & cognationem & venite ad me & ego dabo vobis omnia bona Egypti, ut comedatis medullam terre. Gen. 45. v. 18.*

*Præcipe etiam ut tollent plaustra terra Egypti ad subvectionem parvulorum suorum ac conjugum. Gen. 45. v. 19.*

*Singulis quoque proferri iussit binas stolas: Benjamin vero dedit trecentos argenteos cum quinque stolis optimis. Gen. 45. v. 22.*

*Tantumdem pecunie,  
& vellum mittens  
patri suo. Gen. 45. v. 23  
Dimisit ergo fratres  
suos & proficiscenti-  
bus ait: Ne irascami-  
ni in via. Gen. 45. v. 24*

An amiable relation of Joseph to Jesus.

ments for Benjamin, with three hundred peeces of Silver; without omitting Jacob to whom he sent the like present. After this he sent them back, chiefly recommending unto them Peace and Love.

*O God! what pleasing departure! what amiable Separation, when they leave Joseph to return unto Jacob. Ah! how delicious is it to meet with the Heart of a Brother in the armes of a judge? And to goe directly from a brother unto a Father, to reunite the Father unto his Son, and to live in so well-united and holy a community?*

*O my Joseph, my Jesus, and my Saviour, discover unto mee that face so full of Majesty, and those delicious Looks which make the Paradise and felicity of Angels. Ah! my Jesus, since Joseph was your image treat me as he treated his Brethren, and appear not unto mee as an incensed judge who contrives the sentence of my death, but as a well-beloved Brother. I confesse that I have betraid you; that I have sold you, and that I sought to deprive you of life: But you are my Brother, my Joseph, and my Saviour. O my Jesus, pardon me. Alas! I am ravished at the sight of your Grandeurs, and of the glory which in-virons you. I should not hope for the happiness to see your Tomb changed into a Throne, your Crosse serving as an Instrument to raise unto you a Trophy of honour, I did not expect to see you a Sovereign in the Egypt of the World. But behold me now a Captive and Criminall at your feet. Behold me wholly confounded and trembling. O my Jesus, take pittie then on me, and say one by that it is you that are my Jesus, and my Brother; afterwards I will goe from you unto your Father and mine, and then I will come with him before you to live forever with him and you.*



CHAP. IX.

Jacob's going down into Egypt, and the honourable  
entertainment he there received  
from Pharaoh.

**T**Here are few Palaces and Houses like that of  
this enchanted Iland which Fables describe,  
where the courses of the Planets are alwaies Re-  
gular, where the Air is free from Clouds, Fire from  
Smoak, the Ocean from Tempests, and the Earth from  
Concussions. The Felicity of this World is a great  
Clock raised upon many Wheels, and a body form'd  
of divers members, where there is alwaies some disor-  
der. Love, hatred, averfions, envy, hope, desires, ter-  
rors, shame, choler, jealousies, despites, and rage, joyn  
with the Soul and Body, with Parents and Friends, with  
place and seasons, with Elements, and all naturall be-  
ings, to keep a poor man alwaies floating, and alwaies  
waving like a Reed, or as a Bark which is in the midst  
of the Sea at the mercy of winds and storms. Above  
all, it is a common saying, saith *Pythagoras*, that grief  
and pleasures make the fairest and most deformed faces  
in the world. These two Passions are on the Earth,  
what the Sun and Moon are in the Heavens. They cause  
day and night, Spring and Winter; but we have more  
frequently Snows than Dewes. And most Men seem to  
be born under a frightfull Climate, where the night  
lasts three and twenty hours, and where the Sun very  
feldome appears. Besides, it is often doubtfull, whether  
it be the Sun or Moon we behold. We are so accusto-  
med to darkness, as we know not whether we take the  
twilight of the evening for the *Aurora*, and day for  
night. Sorrows and afflictions cast so many clouds  
over our mind, as the eyes are dazeled, and the  
first draughts of pleasure which appear to us are in  
appearance

Felicity subject to  
alteration.

Blindness of most  
men.

appearance but the *Idea* of some Dream, and a shadowed light in the depth of the night.

Incredulous Love.

*Jacob* never believed he should ever see *Joseph* again, and after a night of three and Twenty years, he had surely no ground to hope for the return of the Sun; his eyes and spirit were so well acquainted with the rigours of Death, that he no longer minded the sweets of life. In fine, having in a manner made him dye so often, he did not expect they would make him revive in restoring to him his *Joseph*, who was the life of his heart, and the sight of his eyes.

*Et nunciaverunt ei, dicentes: filius tuus vivit, & ipse dominatur in omni terra Egypti. Quo audito Jacob, quasi de gravi somno evigilans, tam non credebatur ei. Gen. 45. v. 26.*

*Illi è contra referebant omnem ordinem rei. Cumque vidisset plaustra, & universarie miserat, revixit spiritus ejus. Gen. 45. v. 27.*

*Et ait: Sufficit mihi si adhuc Joseph filius meus vivit: vadam & videbo illum ante quam morior. Gen. 45. v. 28.*

A strange change.

Nevertheless, his Children return out of *Egypt*, and assure him that *Joseph* is alive, and that he is very powerfull in the Land of *Pbarah*. *Jacob* could not believe it, and as a man who suddenly awaked after a long sleep, he took all that was said to him for the Image of a Dream.

In fine, when he perceived that they constantly persisted in relating orderly to him all that had passed; and on the other side, seeing all the Baggage they had brought, he began to come unto himself, and as if this happy news had restored him his Speech and life, he began to cry out; *It satisfieth me, that Joseph is living. Ah! I will goe unto him, and at least see him once more before I dy.* O God! what consolation for a good Father to see again a good Son? he was dead in his thoughts, and behold him risen again; He was lost, and is found again; a cruell Bear had devoured him, and of all his reliques there was onely left him a bloody garment, and behold him on a Throne, and Master of one of the fairest Empires in the Universe. What alteration? and what Metamorphosis? humane Prudence, what sayest thou unto this? Art not thou then ravished at the sight of these Prodigies? hast thou not a desire to submit unto the Lawes of this wise Intelligence which sports with these Counsels, and goes even under the Abysses of misfortune there to produce Peace, Glory, and immortality as a fair day in the midst of darkness



darkness? Yes truly; but to adore the effects of the Divine Providence, and the most absolute power it hath over our lives and honours, We must follow *Jacob*, and goe visit *Joseph*.

Love hath wings at his Feet like Fame, he knows not what delay and retardment meaneth. *Jacob* is on his way to see *Joseph*, he is already in *Bershebe*, neer unto that famous Well, where *Abraham* heretofore made a solemn agreement with *Abimelech*, and where both of them swore an inviolable peace.

*Profectusq; Israel cum omnibus quæ habebat, venit ad puteum juramenti. Gen. 46. v. 1.*

There it was where *Jacob* stayed to offer his Sacrifice unto God upon the Altar of *Abraham*. There having immolated Victims he resign'd into the hands of God, all the designs of his voyage, he resolves to passe away one night in that place. But scarce had he closed the eyes of the body, but those of his soul were open'd to see and hear the God of his Father *Isaack*, who called *Jacob*, *Jacob*, to which *Jacob* had nothing else to say, but that he heard his voice, and was most ready to execute his Commands.

*Et mactatis ibi victimis Deo patris sui Isaack. Gen. 46. v. 1. Audivit cum per visionem noctis vacantem se, & dicentem sibi, Jacob, Jacob, cui respondit, Ecce adsum.*

Courage then *Jacob*, for it is the most powerfull God of thy Father *Isaack*, who calls and appoints thee to passe into the Land of Egypt: And there it is where he intends to make thee a Father of many Nations. Yes, saith he, I promise thee *Jacob*, that I will goe with thee, and I assure thee, that *Joseph* shall close thine eyes with his own hands. O God! what Sacrifice? what Vision? What Speech, and what Oath?

*Ait illi Deus: Ego sum fortissimus Deus patris tui: noli timere, descende in Aegyptum, quia in gentem magnam faciam te ibi. Gen. 46. v. 4. Joseph quoque ponet manus suos super oculos tuos. Gen. 46. v. 4.*

As for the Sacrifice, in the first place, what *Jacob* did ought to be an instruction to all those who leave their Country, and intend to alter the course of their lives, that before all things they should consult with God, and take him for their guide, in the Voyages, & designs they take in hand: for it is unto him we ought first to Sacrifice our hearts, and immolate all our hopes, otherwise we shall look behind us like that wavering Woman, who for her inconstancy was turned into a Statue of Salt.

Secondly, the apparition of God which *Jacob* saw, is a certain token, that his eye still watcheth over those who dedicate themselves unto him; and that he is neither deaf nor dumb to those that speak unto him.

Thirdly, Gods promise is too faithfull, and his Love too generous to forsake those who walk in his wayes, and have taken him for their guide.

Fourthly, when God promised *Jacob* to bring him back out of *Egypt*, this must be understood of his Posterity, and of the Israelites, *Jacobs* Successors, whom God after Two hundred and Fifteen years, brought back out of *Egypt* into *Chanaan*: Touching *Jacob* he dyed in *Egypt* between *Josephs* arms, as we are going to see in the sequell of this History. It sufficeth for the present to follow him in the remainder of his voyage.

*Sur exit autem Jacob à puteo Juramenti, &c. Gen. 46. v. 6.*

It was about the morning of the second day that *Jacob* forsook *Bersabe* to pursue his Journey. It was indeed one of the fairest spectacles which ever appeared on the Confines of *Palestine*, to see him in the head of his Troops, as a good Father followed by his Children. But I assure my self it had been most delicious and profitable to hear them, if the holy Scripture would have given us some brief relation of their Discourse. Nevertheless, it acquaints us with the number of these happy Travellers, which were seventy in all, comprising therein *Joseph*, with *Manasses*, and *Ephraim*, his two Sons who were born there. Hence it evidently follows, that when *Moses* said there went thither Sixty and six, he did neither put in the list *Jacob* nor *Joseph*, *Manasses* nor *Ephraim*: On the contrary, when Saint *Luke* reckoneth Seventy and five, he comprehends in that number, the Sons and Nephews of *Joseph*, whose birth hapned during the life and residence of this holy Patriark in *Egypt*.

*Euntes anime ingresse sunt cum Jacob in Aegyptum sexaginta, Gen. 46. v. 26.*

*Misit autem Judam ante se ad Joseph, ut nunciaret ei; & occurreret in Gessen. Gen. 46. v. 28.*

Mean-while *Jacob* pursues his Journey: but before his setting foot in *Egypt*, he sent *Judas* to find out *Joseph*, that he might be advertised of his coming, and goe



goe forth to receive him in the Land of *Gessen*.

*Joseph* hath no sooner heard this news, but he set forth to meet *Iacob*. God knows whether the time might seem long unto him, and whether his heart and mind went not faster than his body. God knows also the various thoughts *Jacob* had in Expecting *Joseph*, saying, *Alas! what pains for one pleasure? what desires for one fruition? what Thorns for one Rose? what Nights for one Day? and how many Combats, and dangers for one Triumph?*

In fine, behold *Joseph* in *Jacobs* bosome, behold the Father in the Arms of his Son. *Joseph* leaps on his neck, and dearly embraceth him: but he had no other than tears to utter. What then can *Iacob* say? *Ah! my Son*, saith he, *now that I have seen thy face, I am content, and after this I shall willingly dye; for it sufficeth me to leave thee alive.*

After this *Joseph* turning himself towards his Brethren, and towards all those of *Jacobs* house, began to say unto them that he was going unto *Pharaoh* to advertise him, that his Brethren were arrived with their whole Family, and that they had brought their Flocks and goods with them; and when Command should be given them to see the King, if he chanced to ask them of what Trade they were, they should answer, they had no other than that of meer Sheapheards, and that all their Kindred, who were, as well as themselves his most humble servants, and resolved to live and dye in his service, never had any other employment since their birth.

Behold the instructions *Joseph* gave to all his Brethren, whilst he conducted them with his Father to salute *Pharaoh*. Now it was not out of Complement he put these words into their Mouths; but upon Design, that the King hearing they were Sheapheards, and brought up in this Profession, might permit them to live peaceably together with their Father in the Land

*Quod cum pervenisset juncto Joseph curru, ascendit obviam patri ad eundem locum. Gen. 46. v. 29.*

*vidensque eum, irruit super collum ejus, & inter amplexus fleuit, Gen. 46. v. 29.*

*Dixitque pater ad Joseph, Jam letus morior, quia vidi faciem tuam & superstitem te relinquo, Gē. 46. v. 30.*

*At ille locutus est ad fratres suos, & ad omnem domum patris sui, ascendam & nuntiabo Pharaoni, dicamque ei: Fratres mei, & domus patris mei qui erant in terra Chanaan, venerunt ad me. Gen. 46. v. 31.*

*Cumque vocaverit, & dixerit, quod est opus vestrum? Gē. 46. v. 33*

*Respondentibus: viri pastores sumus servi tui, ab infantia nostra usque in presens, & nos & patres nostri. Gen. 46. v. 34.*

Ut habitare possitis in  
terra Gessen: quia de-  
testantur Egyptii om-  
nes pastores ovium.  
Gen. 46. v. 34.

of *Gessen*, which was neereſt unto *Chanaan*, where there were alſo lovely Paſtures, and where they ſhould be ſeversed from the Egyptians who mortally hated all the Sheapheards which were in their Country, by reaſon they had not the religious impiety of *Egypt*, which adored Animals for Gods, and who for that effect durſt not kill them, deteſting for that reaſon all the Sheapheards of other Regions, who had the care of Feeding their Flocks, to the end they themſelves with others, might be nourished by them.

Extremos quoque fra-  
trum suorum quinq;  
viros conſtituit coram  
Rege. Gen. 47. v. 2.  
Hebræi, Homerus, Pe-  
rerius, Oleaster. In op-  
timo loco fac eos habi-  
tare, & trade eis ter-  
ram Gessen. Gen. 47.  
v. 6.

Quod si noſti in eis eſſe  
viros induſtrios conſti-  
tue illos magiſtros pec-  
corum meorum. Gen.  
47. v. 6.

Post hæc introduxit  
Joſeph patrem ſuum  
ad Regem, & ſtatuit  
eum coram eo. Gen. 47.  
v. 7.

Et benediſto Rege e-  
greſſus eſt foras. Gen.  
47. v. 10.

In fine, the advice of *Joſeph*, and his deſire found happy ſucceſs: For aſſoon as he was returned unto the Court, he preſented unto *Pharaoh* five of his Brethren, who in ſhew promiſed the leaſt. The King having caſt his eyes on them, and knowing they were Sheapheards, gave them *Gessen* for their quarter, and Commanded from that time they ſhould take care of his Flocks.

Not long after *Jacob* entred, who bore on his brow the Majeſty of a King, the authority of a Patriarch, the wiſedome of a Prophet, and the glory of a Father of Nations. When firſt he ſaw the King, he beſought Heaven to pour on him and his Kingdome all ſorts of Benediſtions.

The holy Scripture hath not otherwiſe declared unto us *Jacobs* entry into the preſence of *Pharaoh*; for my part I have often repreſented him unto my thoughts, at the door, or in the Kings anti-Chamber, bare-headed, and with hair whiter than Snow, a beard down to his girdle, and a neck bowed with old age, eyes watered with tears, and all his whole body ſomewhat trembling. Me thinks I ſee him ſupported on one ſide with *Joſeph*, on the other by *Benjamin*. I even hear ſome ſighs which iſſue forth of his mouth to reſreſh the ardors of his heart; for notwithstanding all the coldneſſe of his age he alwayes conſerved in a dying body, the ſenſe of a truly generous ſoul, and of a ſpirit of fire which was never out of Motion or Action. I know not what *Pharaoh* thought,



thought, seeing this good old man: but he asked him how old he was, to which he made answer ;

Sir, for the space of a hundred and thirty years I have been a Pilgrim on the Earth. This journey truly is very short, if you onely consider its durance; but very long, if you cast your eyes on the miseries of my life; Nevertheless, I am not yet arrived to the Term of my Fore-fathers.

Few old men will be found in the World who may not say the same: For life is but a course, in which we go from our Cradle to the Tomb. Dayes, months years, and entire Ages are but moments in the sight of God. Man is but but a Flower which begins to blow at the break of day, to fade about Noon, and to drop away at night. He is a shadow which passeth away, a Feather which flyes, a Reed which breaks, an Image which loseth its Luster, a Vapour which is dissipated, a Beauty which perisheth, a breath, a smoak, and a puff of Air, which swells in the midst of a storm, and appears on the water to dissolve at the same instant.

Nevertheless, we need no longer space to see and feel much misery: For it is enough to be born of a woman, to be consumed with sorrows, and to serve as a pittifull Subject to all sorts of Accidents; Witness *Iacob*, who was no sooner come into the World, but he must leave his Fathers house to go from thence with a staff in his hand into Forein Countries, and like a fugitive, to shun the persecution of his Brother. We need but follow him in this sad journey, and spend with him Twenty years in quality of a Servant at *Labans* house; From thence we must depart out of *Mesopotamia* and bondage, to expose our selves unto dangers of Death, and to meet with *Esau*, who comes to assail him with four hundred men. We must see him in the affrightment he took, at the Murther his Children committed upon the *Sichemites*. Had he not also some cause to die at the death of *Rachel*, and to expire on her body, which

Et interrogatus ab eo quot sunt dies annorum vite tue? Gen. 47.

v. 7.

Respondit: Dies peregrinationis meae centum triginta annorum sunt, parvi & mali, & non pervenerunt usque ad dies patrum meorum quibus peregrinati sunt. Gen. 47.

v. 9.

Floresce mane puer, media vir floresce luce, Floresce sub nocte sole eadente senex. Sic veris moris que uno tu floresce Phœbo, Uno sis que puer, vixque senex que die.

Vicissitudes of life.

Life both very short  
and long.

*Joseph vero patri &  
fratribus suis dedit  
possessionem in Agypto  
in optimo terre loco  
Rameses ut praecepe-  
rat Pharaon. Gen. 47.  
22.*

inclosed the moitie of his life? But who could behold the sorrow which pierc'd his heart, when his Children were so impudent, as to bring incest even into his house? Surely he would have said that his life was but a web of misfortunes, if we joyn with it the loss of *Joseph*, the separation of *Benjamin*, the captivity of *Simeon*, and finally his last departure out of *Chanaan*; who will deny he had reason to say, that his life had been very short, if we only consider the durance thereof, and very long, if we would contemplate the misfortunes contracted at his birth never to forsake him. But as the setting Sun useth to dissipate the Clouds which had obscured it in the day, and as sometimes wind, rain, and a tempest cease in the evening; so *Jacob* at the end of his life began to enter into a calm, and to enjoy fair weather.

It was in the City of *Heros*, as the Septuagint have expounded it, or els in *Ramasses*, which is upon the Land of *Gessen*, where *Jacob* made his last abode, and where he found at last a haven after all his miseries, as we are going to see.

## CHAP. X.

### *The last words of Jacob.*

**A**Las! there is nothing eternall amongst created things, and nothing which begins not to wax old as soon as it begins to live. Life and Death are inseparable companions which follow each other at a neer distance, and tread even upon the same steps. God himself, saith *Tertullian*, is as it were ingaged thereunto by his word, and all creatures at their birth are obliged unto it by promise at the very instant they enter into the world.

Life notwithstanding hath no regular periods, and though he that made every thing with weight and measure, hath shut up Creatures in the circle of Ages, yet he hath not prescribed them equall limits; but there are some

*Hoc stipulata est Dei  
vox, hoc spondet om-  
ne quod nascitur, &c.  
Tertul. lib. de an. cap.  
30.*



some who make their voyages longer or shorter than others. However in vain is it to stray, and take by-ways: For we must either in the morning, at noon, or in the evening arrive at our Lodging, and after a thousand and a thousand windings at our finall resting place. It is there, said *Calisthenes*, where Fathers and Children, *Calisthenes, M. S.* young and old, wise men and fools, the strong and weak, and even the demi-Gods, find themselves confused with Plants and beasts. Death (said a Favourite of *Justinian*) pitcheth every where his tents, and we as often hear mournfull Ditties under Velvet Canopies, and in Ballisters of Ivory, as under Pavillions of coarse Cloth, and Cottages thatch'd with straw. We see in Town-ditches, and under the dust of Battells, Captains lying amongst Souldiers. We behold under merciless blades, and amongst Scymiters, people lying with their Magistrates: And at best there are but some Stones, some Ciphers, and Epitaphs which distinguish them. Death then is more just and civill than birth. The last hath Complacences for some, and rigours for others; but the first is indifferent towards all, and we see at her feet, Scepters amongst Scyths, with this Inscription, *I spare no man.* The Motto of Death  
*Nemini parco,* Death suffers not its self to be corrupted by favour, it is on the River of oblivion, and all the bodies he ferries over in his Boat are naked, not to appear different one from the other. It was for this reason, as the incomparable *Picus* of *Mirandula* said; Wise men during their lives, and especially upon the approach of death, ought to perform such actions as their memory might be immortall, to the end if Death be common to them, the manner of dying might be peculiar. Most important advice. The Phoenix is no lesse subject unto death than Owles, but Owles dye in the night, and in a hollow place of some rotten Tree: Whereas the Phoenix expires in the rayes of the Sun, and upon a pile of Cinnamon and Musk. The Swan is no more exempt from it than the Raven: But the Raven dyes craking upon some carrion,

on, and the Swan singing upon the bank of some fair River.

*Jacob*, who as the Father of Nations seemd to have right unto Immortality, was yet no more immortall than *Esau*; but their death will be very different. For *Esau* dyes suddenly like a Raven, and an Owl; but *Jacob* a far off saw his hours approaching; like a Phoenix, and as a Swan which sings according to the common saying, when he is breathing his last.

*Fatigue sunt omnes dies vite illius Centum quadraginta septem annorum. Gen. 47. v. 28.*

*Cumque appropinquare cerneret diem mortis sue vocavit filium suum Joseph, & dixit ad eum: Si inveni gratiam in conspectu tuo pone manum tuam sub femore meo, & facies mihi misericordiam & veritatem, ut non sepelias me in Aegypto. Gen. 47. v. 29.*

*Sed dormiam cum patribus meis, & auferas me de terra hac condasq; in sepulchro majorum meorum. Gen. 47. v. 30. Rupertus hic.*

*Adoravit Israel Deum conversus ad lectuli caput. Gen. 47. v. 31.*

*Ribera in c. 11. ad Heb. Abulensis, Et alii hic.*

*His ita transactis nunciatum & Joseph quod egrotaret pater suus, qui assumptis duobus filiis Manasse & Ephraim, ivit perrexat. Gen. 48. v. 1.*

He was a hundred forty and seven years old when he perceived the arrivall of that moment which was to finish the course of his life. Then this happy Patriark commanding *Josephs* presence said unto him;

*My Son, it is time for me to dye, there is no appeal. I goe whither Abraham and Isaac are gone before, and you shall come thither after me. Mean-while I pray thee, if thou lov'st me, put thy hand under my thigh, and assure me that after my death thou wilt transport my body out of Egypt into Chanaan, to bury it in the Sepulcher of my fore-Fathers. This is all I ask, and all the favour I expect from thy love and goodness.*

*Jacob* had reason to desire to be carried into *Chanaan*, and laid in the monument of his Ancestors: for this was the Land promised to his Children, and which was to be one day consecrated by the worship of God, and by the presence of the Messias. As for the the Oath to which he oblig'd *Joseph*, it did not proceed from any distrust of his affection and fidelity, but it was only done to the end, that if *Pharaoh* should hinder him from rendring this duty unto his Father, he might answer, he was engaged thereto by Oath.

After this protestation *Jacob* adored God, first turning his head towards the beds side, where *Joseph* stood, and directly towards the East, because it was in this place, they were accustomed to offer Sacrifices and erect Altars, or rather to cast some look towards the Land of promise on which he had already placed all his hopes and desires.

Afterwards



Afterwards *Jacob* chancing to fall sick, the news of of it was presently brought unto *Joseph*, who immediately took with him his two Sons, *Manasses* and *Ephraim*, to see him once more, that they might receive his last Benediction.

At the report of *Joseph's* return, *Jacob* more vigorous than before, raised himself half up in his bed, and perceiving him entring, he said unto him;

*My Son*, it is necessary thou should'st know that the Omnipotent God of my forefathers appeared unto me in *Luz*, which is in the Land of *Chanaan*, to give me his benediction, and to assure me I shall be the Father of a long posterity, and that one day my Children shall be heirs of this most blessed Land. I adopt then thy two Children which were born in *Egypt*, before I came into these parts, and I will have them from hence-forth reputed no less mine than *Ruben* and *Simeon*.

Thereby *Joseph* came to know that *Manasses* and *Ephraim* should have their Tribes a part, and their share of succession in *Chanaan*, as well as *Ruben* and *Simeon*, and his other Children, which was the cause he farther said unto *Joseph*, that if he chanced to have other Children, they should be only in such sort esteemed his, as not to have other Tribe than that of *Manasses* and *Ephraim*, and no other share of the Possessions in *Chanaan*.

*Rachel* was not forgotten in his Will, for *Jacob* having spoken of his Children, remembered her, and saith to *Joseph*;

*My Son*, I adopt thy Children: for *Rachel* by whom I might yet have had more Children dyed too soon for me, and for the good of my whole Family. It was at my return from *Mesopotamia*, in the Land of *Chanaan*, and very neer unto *Ephrata*, that is *Bethalem*, where she is interred.

It is probable, that *Jacob* might have said more, and that he might have staid longer upon the sad memory

H h

of

*Dictumq; est Seni: Ecce filius tuus Joseph venit ad te. Qui confortatus sedit in lectulo. Gen. 48. v. 2.*

*Et ingressus ad se ait: Deus omnipotens apparuit mihi in Luz, qua est in terra Chanaan, benedixitq; mihi. Gen. 48. v. 3.*

*Et ait: Ego te augebo, & multiplicabo, &c. Gen. 48. v. 4.*

*Duo ergo filii tui, qui nati sunt tibi in terra Egypti, antequam huc venirem ad te, mei erunt. Ephraim & Manasses, sicut Ruben & Simeon reputabuntur mihi. Gen. 48. v. 4.*

*Reliquos autem quos genueris post eos, tu erunt, & nomine fratrum suorum vocabuntur in possessionibus suis. Gen. 48. v. 6.*

*Mibi enim quando veniebam de Mesopotamia mortua est Rachel in terra Chanaan in ipso itinere, & sepelivi eam juxta viam Euphrate quae alio nomine appellabatur Bethlem. Gen. 48. v. 7.*

*Utablus hic.*

of his dear *Rachel*. if at the same time he had not had a glimpse of *Manasses* and *Ephraim*, whom *Ioseph* presented to him, to receive a second time his Benediction.

*Adduc, inquit, eos ad me, ut benedicam illis.*  
Gen. 48. v. 9.

*Oculi enim Israel cagliabant præ nimia senectute, & clivè videre non poterat.* Gen. 48. v. 10.

*Applicitosque ad se de osculatus est, & circumplexus eos.* Gen. 48. v. 10.

I know not whether *Ioseph*, and all that were Witnesses of this interview could restrain their tears: But to speak the truth, it was a spectacle worthy of compassion to behold *Iacob* upon his death-bed, striving to see the two Children of *Ioseph*, who drew neer him, and whom he could hardly have known, if *Ioseph* had not named them, and assur'd him, that they were his Children. Then both of them cast themselves gently on his body, which *Iacob* feeling, he kissed them one after the other, and then having embraced them, he turned his eyes towards *Ioseph*, and said unto him.

*Dixit ad filium suum, non sum fraudatus aspectu tuo: insuper ostendit mihi Deus semen tuum.*  
Gen. 48. v. 11.

• *My Son, what a happiness is it for me to see thee before I dye? Ah! surely I never could have believed it: But at last he that never forsakes those who serve him, hath hitherto preserved thee, and it is he who at this instant makes me enjoy the sight of thee, and thy Children.*

*cumque tulisset eos Ioseph de gremio patris adoravit pronus in terram.* Gen. 48. v. 12.

*Et posuit Ephraim ad dexteram suam, id est, ad sinistram Israel, Manassen vero in sinistra sua ad dextram scilicet patris, applicuitque ambos ad eum.* Gen. 48. v. 13.

*Benedixitque Jacob filiis Ioseph & ait,*  
Gen. 48. v. 15.

*Iacob* notwithstanding, did not suffer *Manasses* and *Ephraim* to depart, but held them still in his arms and on his breast, untill *Ioseph*, who feared they might disengage him, removed them. Which being done, he cast himself on his knees neer *Iacob's* bed to adore his God, and to thank him for the favours his goodness had imparted to him. Afterwards, perceiving that this holy man, by little and little drew neer his end, he set *Ephraim* at his right side, and *Manasses* at his left, to place *Manasses* on the right hand of *Jacob*, *Ephraim* on the left. But *Jacob* who saw less with the eyes of the body, than with those of his soul, and who considered not so much the present as the future, holding his arms across, laid his right hand on the head of *Ephraim*, who was the youngest, and his left on *Manasses*, who was the eldest, and blessed them both in this manner.

*Deus in cuius conspectu ambulaverunt patres mei, &c.* Gen. 48. v. 15.

*I beseech with my whole heart, that God in whose presence my fore-Fathers, Abraham and Isaac, have walked,*



ked, that God who nourished me from my tendrest youth even to this day, that Angel who hath guarded me from all evil, to vouchsafe a blessing unto these two Children. Let my name, and that of my fore-fathers Abraham and Isaac, be earnestly called upon for them, and may they have large increase upon the earth.

Joseph grew sad, seeing his father laid his right hand on the head of Ephraim, and endeavoured to put it on that of Manasses, advertising Jacob that he had taken the younger for the elder brother.

But Jacob answered, that he well knew what he did, and that for the rest Manasses should be powerfull in people, and in all sorts of possessions. But that Ephraim though he were the least and youngest should exceed him, and have a larger posterity than he.

In effect, he gave them his benediction, and preferring the youngest before the eldest he finished this Ceremony in saying,

Israel shall be blessed in you, and when Parents shall give their blessings unto their Children, they shall beseech God to multiply them as he hath Multiplied those of Ephraim and Manasses.

After this Jacob began to turn himself towards Joseph to advertise him that he was now dying, and that for the rest God would be with him and his Children, and would bring them all back into the Country of their fore fathers.

In fine, he gave unto Joseph, as a birth-right above his Brethren, the Land he had in Sichem which was one of the fairest parts of his possessions, and which he particularly affected, as having formerly acquired it by force of armes from the Amorites.

Angelus qui eruit me de cunctis malis, benedicat pueris istis, & invocetur super eos nomen meum. &c. Gen. 48. v. 16.

Videns autem Joseph quod posuisset pater suus dexteram manum super caput Ephraim graviter accepit, &c. Gen. 48. v. 17.

Qui renuens ait, Scio fili mi, scio, & iste quidem erit in populos & multiplicabitur: sed frater ejus minor, maior erit illo, & semen illius crescet in gentes. Gen. 48. v. 19.

Benedixitque eis in tempore illo dicens: in te benedicetur Israel, & dicetur, faciat tibi deus sicut Ephraim & Manasse. constituitque Ephraim ante Manassen. Gen. 48. v. 20.

Et ait ad Joseph filium suum: En ego morior & erit Deus vobiscum, reducetque vos ad terram patrum vestrorum. Gen. 48. v. 21.

Do tibi partem unam extra fratres tuos quam tui de manu Amorrhæi in gladio & arcu meo. Gen. 48. v. 22.

## CHAP. XI.

*The last Will and Testament of Jacob, containing  
the benedictions given unto the  
twelve Patriarks.*

It is a difficult Art  
to die well.

**A**Mongst all the exercises of life there is not any one more necessary and more important than timely to learn the manner of dying piously. Death layes every where ambushes for us, and only waits for the hour to surprise us : But there is scarce any person who can dispose himself to expect it, by reason the bare thought of it useth to terrifie us. Nevertheless wee must grow familiar with this cruell tyrant, and perform very often during life what wee could wish lay in our power to doe at the hower of death, otherwise wee find our selves surprised, when this Mercilesse executioner takes a trumpet in his hand to sound the last retreat which must be made unto the tomb. Then is it that the loudest talkers become dumb, and that the boldest are wholly out of countenance, and many in this state are so far from thinking on others, as they hardly know themselves.

*Vocavit autem Jacob  
filios suos, & ait eis :  
congregamini ut annun-  
tietem quæ ventura  
sunt vobis in diebus  
novissimis. Gen. 49.  
v. 1.*

It is a great comfort neverthelesse, to have words and blessings in our mouths even to the last gasp, and to be able to dye like *Jacob*, who drawing neer his passage, called together his Children, and particularly remonstrated unto each of them in these termes, the condition and course wherein their affaris should be in ti meto come.

*Ruben primogenitus, tu  
fortitudo mea, & prin-  
cipium doloris mei :  
prior in donis, major  
in imperio. Gen. 49.  
v. 3.*

*Ruben* my Eldest Son, I gave thee life being in the flower and strength of my age, thou art the first, for whom I had those cares and disquiets which fathers commonly have in the education of their Children: Thy advantages and privileges ought to be greater than those of others, and thy posterity more powerfull than that of thy brethren.

Na-



Nature made thee their Chief, and their Prince : But the Justice of God who never leaves a Crime unpunished, will revenge that which thou hast committed in staining my bed ; And as odours which are tainted, lose their vertue ; so the effusion and prostitution thou hast made of thy self will occasion that thy race and posterity shall never be considerable, either by Authority, Number, or Riches.

*Effusus es sicut aqua, non crebras : quia ascendisti cubile patris tui, & maculasti stratum ejus. Gen. 49. v. 4.*

*Simeon* and *Levi*, impious Warriors, whom a blind fury hath rendred, more like than nature, and blood, you are the Instruments and Authors of the unjust and bloody slaughter of the *Sichemites* : I did not approve the effects of your cruell revenge, when it was executed, I then condemn'd it, and shall condemn it now dying, and detest the fury and brutish perfidiousness which made you surprise and massacre *Hemor*, *Sichem*, the Father and Son with their Subjects ; The disclaim I made of your cruelty shall not be without effect : Because you have conspired to doe mischief, you shall be for ever separated ; So obstinate and inveterate hatred as yours deserves a lasting chastisement, which will take from you all the power of re-uniting your selves to execute your wicked designs.

*Simeon & Levi fratres : vasa iniquitatis bellantia. Gen. 49. v. 5.*

*In consilium eorum non veniat anima mea, &c. Gen. 49. v. 6.*

*Maledictus furor eorum, quia pertinax, & indignatio eorum, quia dura : dividam vos in Jacob, & dispergam eos in Israel. Gen. 49. v. 9.*

*Juda*, you shall be praised and honoured by your Brethren, they shall adore and acknowledge you for their King, you shall triumph over your enemies, and be more dreadfull than a young Lion whom hunger excites to the rage which is naturall to him; you shall march with your victorious Army, to make the Usurpers feel that they shall not long enjoy their tyrannicall Conquests. The happiness inseparably fastned to your Arms shall render you formidable, when you are in peace, and you shall have no neighbour so bold, as to declare warre against you, to regain what you have taken from him.

*Juda, te laudabunt fratres tui: manus tua in cervicibus inimicorum tuorum, adorabunt te filii patris tui. Gen. 49. v. 8.*

The Crown shall not depart out of the house of *Juda*, and it shall give Kings unto *Judea*, even till the

*Non auferetur Scep-  
trum de Juda, &c.*

*Donec veniat qui mit-  
tendus est : & ipse erit  
expectatio gentium.  
Gen. 49. v. 10.*

*Pulcriores sunt oculi  
ejus vino, & dentes e-  
jus lacte candidiores.  
Gen. 49. v. 12.*

*Vide Testul. S. Am-  
bros. ubi de beauctifi-  
one patrie, c. 4. &  
S. Chrys.*

*Zabulon litore maris  
habitabit, & in sta-  
tione navium pertin-  
gens usq; ad Sidonem.  
Gen. 49. v. 13.  
Issachar asinus fortis,  
accubans inter termi-  
nos, Gen. 49. v. 14.  
Vidit requiem quod  
esset bona, & terram  
quod optima, &c. Gen.  
49. v. 15.*

*Dan judicabit popu-  
lum suum, &c. Gen.  
49. v. 16.*

*Fiat Dan coluber in  
via, cerasites in semite,  
mordens ungulas equi,  
ut cadat ascensor ejus  
retr. Gen. 49. v. 17.*

comming of the Messias, who will be the desire and ge-  
nerall expectation of all Nations in the World. This  
great Prince shall unite the Jews and Gentiles, and these  
two people shall make but one. It is true that this union  
shall cost him dear : for having but one deportment and  
countenance, to which all people shall bear respect, and  
invest him with the power of commanding them as a  
Sovereign, his eyes being full of splendour and light-  
nings, He being the most beautifull, and most accom-  
plish'd of all men, will not rest satisfied by his incom-  
parable attractives to vanquish hearts, and linck them  
fast together ; but will mingle an effusion of his Divine  
bloud to perfect this alliance, and wil die in bloud his sa-  
cred body, which as a Robe & pretious Mantle shal cover  
the wonders of the Divinitie personally united to him.

*Zabulon* shall dwell on the Sea-shore, and in the Ha-  
vens which are on the coasts of *Palestine*, even as far as  
the City of *Sidon*.

*Issachar* shall make choice of a more happy and quiet  
life, he shall delight in Tillage, and the fertile land which  
shall fall to his lot he shall cultivate with no lesse peace  
than perseverance. His pains shall not be fruitless, and  
in the Continent he shall have all the advantages of  
those Countries which lye neer the Sea, making an ex-  
change with them of its Corn and fruits for those Mer-  
chandises which come from remote Nations : Hee will  
impart the riches which agriculture shall afford him, un-  
to those who shall govern the Republick, and purchase  
his repose by the Contributions he shall voluntarily  
give for the maintenance of such as bear Arms, so long  
as he shall live quietly in the heart of his Possessions.  
*Dan* shall be the Judge of his people, as well as of the  
other Tribes of *Israel* ; *Dan* by surprise shall ruine his  
enemies, even as Snakes which hide themselves on the  
sides of high-ways to destroy Passengers, who stand  
not sufficiently on their guard ; or as that crafty Serpent  
which bites the hoof of a Horse, to make his rider fall,  
and



and to infect him with his venom, when he is thrown on the ground. Notwithstanding the artifices men may use to defend themselves; I shall never think, that all their forces, and wiles, can equall the effects of the Protection which the Messias will give us : I shall alwayes expect it, and never believe that there is any assurance comparable to that which we shall receive from the affection and power of this great Prince.

*Salutare tuum expectabo domine. Gen. 49. v. 18.*

*Gad* having received his share, shall march in the head of his Brethren, to establish them in their Possessions, and returning unto his Territories loaden with Booty, he will make his retreat in so good order, as he shall not be disturb'd by his enemies.

*Gad accinctus præliabitur ante eum; & ipse accingitur retrorsum. Gen. 49. v. 19.*

*Asher* shall possess the portion of *Palestine* which looks towards the Sea; this Land doth produce all things desirable for the entertainment and comfort of life, both Corn and Fruits are there so excellent, as they will serve for delicacies unto Kings.

*Aser pinguis panis ejus, & præbebit delicias Regibus. Gen. 49. v. 20.*

*Nephtali* will testifie his courage, casting himself into dangers, to defend his Brethren, and shall give them cause to admire and praise him. He will break all the obstacles which shall oppose his generous design, as a wounded Hart, which though timorous by nature, breaks yet sometimes through the toyls of Hunters, and from the cruell teeth of Dogs, to defend that life which they would violently take from him.

*Cervus emissus, & dans eloquia pulcritudinis. Gen. 49. v. 21.*

The felicity of *Joseph* shall still increase, his beauty is so extraordinary, as Ladyes esteem'd themselves happy to see him, and they plac'd themselves at Doors and Windows to look on him as he passed through the streets : Nevertheless, such as ought most to love him, have conspired his ruine, and transported by a furious passion of envy sought to hinder the effects of the promises of Heaven. But as the designs of men cannot alter the decrees and ordinances of God : So Innocence prov'd stronger than malice, and the Chains wherewith his unchaste Mistris had loaden him, and the slavery

*Vide Caietanum & Lipoman.*

*Filius accrescens Joseph, & a. corus aspectu, filiae discurrerunt super murum. Gen. 49. v. 22.*

*Sed exasperaverunt eum, & jurgati sunt, invideruntque illi habentes jacula. Gen. 49. v. 23.*

slavery to which his own Brethren had reduc'd him, were the means whereof Divine Providence made use to make him King of *Egypt*, and to secure and preserve the goods and lives of those who wished his death.

*Deus patris tui erit  
adjutor tuus. Gen. 49.  
v. 25.*

My most dear Son, the God whom thy Father adorest, will alwaies assist thee; he will replenish thee with benedictions, and cause the most favourable Dews to fall upon thy Lands; he will cause streams of living water to flow into their bosome and bowels, for the refreshing, and inlivening thy Roots, Plants and Trees; Thou shalt have a particular blessing in thy Children, and their great numbers shall manifest that thou art the object of the dearest and most exquisite Providences which God declares to have for men.

*Vide Lyram, Abul.  
Per. Rupert. Cajet. Lip.*

Thy Father hath been more favoured than his Ancestors, thou shalt enjoy both their favours and mine, and the blessing I promise thee shall never cease, untill God having given himself unto men in the person of the Messias, shall no longer testifie his particular affection towards his Friends in giving them perishable goods. All these graces and favours are due unto thy vertue which hath conserved its self without stain, and hath also rendred thee as considerable amongst thy Brethren, as the Nazarites who peculiarly consecrate themselves unto the service of the Divine Majesty.

*Benjamin Lupus rapax mane comedet prædam, & vespere dividet spolia. Gen. 49.  
v. 27.*

*Benjamin* as a ravenous Woolf shall in the morning devour his prey, and in the evening share and divide the Spoiles.

*Vide Procop. Euseb.  
Theodoret. Abul. &c.  
Et præcepit eis dicens:  
Ego congregor ad populum meum, sepelite me cum patribus in spelunca duplici quæ est in agro Ephron Hebraei. Gen. 49. v. 29.*

Behold the Benedictions *Jacob* by heavens direction gave to each of his Children. He afterwards recommended unto them the Buriall of his body in the Tomb of his fore-Fathers, and having exhorted them to remain constant in the service of God, dyed peaceably in his bed.

Can we represent unto our selves an end more sweet and quiet? I well know that the like deaths are seen in sacred Houses. I have seen such with mine own eyes, and



and with my ears I have heard of some *Jacobs* who have closed their mouths with Benedictions and Canticles of Victory. I have seen standers by, bath'd in tears, and yet their hearts fill'd with Joy, receiving the last words and benedictions of dying men. I know that the like effects are sometimes seen in the world; and there have bin some Kings and Queens, Fathers and Mothers, Men and Women, of all states and conditions, who have spoken on their death-beds with so much Judgement and force of spirit, as if they had been upon a Throne, or in a Pulpit. Likewise from thence Edicts, Lawes, and Lessons are heard, in which there can be no deceit nor disguisment. But it will be granted me, that these examples are very rare amongst those whose lives pass away in noise and tumult: For Death is an Eccho which answers life, and a night which resents the Calm, or else the Storms of the day which preceded. And truly, what can a dying man say, who hath lived in the intrigues of Fortune, in the Labyrinth of Law-suites, in the incombrances of a Family, in an abyss of passions, and in a hell of Miseries? after this, what can you expect from these infortunate Parents, and from these miserable friends, which cannot say any thing to themselves, but that they are hopelesse? Ah! what farewell? what separation? and what kind of death?

Children of Saints, predestinate Souls, happy Successors of *Jacob*, fall not into these precipices, but follow the way and tracks which are marked out to you by your fore-fathers. And thou, my dear Reader, build at least an Oratory in thy heart, and make a Temple of thy house, and an Altar of thy Bed, where thou maist offer unto God, what thou hast, what thou art, and what thou hast been. In fine, have then words in thy mouth for thy self, for thy Children and Friends, to the end having given thy benediction to those that have deserved it, thou maist obtain the blessing of God, who is thy Father, thy King, thy Maker, and thy last end.

## CHAP. XII.

*The Lamentations of Joseph for the  
Death of Jacob.*

*ipse dulces lacrimæ  
sunt, ipsi fletus incun-  
di, quibus restinguitur  
ardor animo & quasi  
relaxatus evaporat af-  
fectus. Ambr.*

Nature useth to exact duties which cannot be deny'd her without Injustice, and some kind of cruelty. A man must have the soul of a Tyger to be devoyd of grief and resentment for the miseries of a Parent or friend, then chiefly when he either hears them related, or is a witness of them. I know there are shamefull defects and misbeseeming a good courage; and sometimes teares and sighes serve but to vent weaknesses, and to betray the constancy wee ought to have: But very often there are Tributes which must be payed unto love and piety; And such tears as these (saith St. Ambrose) quench the ardors of our Souls, and cause our sincerest and most tender affections sweetly to evaporate by our eyes. These are generous tears and impositions unto which the noblest persons are most obliged. For my part I laugh at certain slight Philosophers who study to shew in their Stoicall countenances, and hold as the Principle of their *Academy*, That we must be always equall without distinguishing, That there is a certain equality, more proper to a marble Statue, than to a reasonable man. The wisest Philosophy hath far better Maxims, and one of her Axiomes is, that There are times & occasions which require sentiments of Joy, and other seasons which demand expressions of grief. And truly were it a handsome thing to see a Son with a smiling countenance and dry eyes at the Tomb of his father? It would be a strange spectacle to see him in the midst of a banquet, and at a Ball, when his Father is laid in the earth; and I would willingly know amongst what nations, and in what sect, there are lawes which dispense with what is due unto the sweet memory of the living and dead. Above all, the custome of



funerals, and those ceremonies which, though very different, have been alwayes observ'd in like accidents, are so just and antient, as wee cannot condemn them without accusing the first men in the World, and those eminent persons who have been the Masters of virtue and piety.

Witness *Joseph*, who having received in his bosome, and into his mouth, the last groans of his father, cast himself on his body, and whilst he watered his face with tears, procur'd Physicians to imbalm him according to the custome of the *Egyptians*, who spent seaventy dayes in mourning for *Jacob*. After which *Joseph* ask'd and obtain'd leave of *Pharaoh* to conduct him unto the Monument he had bought in *Canaan*, to which he was followed by the old men of *Egypt*, and by all the most antient Officers of the kings house. I find not in what ranck *Josephs* brethren went, but they were accompanied thither by a great number of Chariots and horse-men, which joyn'd together, made up a great Convoy, although all the Children and troops had been left in the land of *Gessen*.

In fine, they all arriv'd at a spacious place which was beyond *Jordan*, which the *Hebrews* called *Atad*, by reason it was covered all over with Thorns, and which now bears the name of *Betagla*, which is as much to say, the lodging of the circle, because the Children of *Jacob* set themselves there in order to perform the Ceremonies of the funerall, and to deplore the losse of their father with the greatest demonstration of sorrow, all which was performed in the court of *Atad*, and in this house of tears, for the space of seaven intire dayes. Afterwards *Joseph* with his brethren, and all the rest of the Convoy, return'd into *Egypt*, to settle themselves in their usuall employments. Now it was there, where fear which is the inseparable companion of a guilty soul, had leisure again to agitate these poor wretches, who perswaded themselves that having lost

Quod cernens *Joseph*,  
ruit super faciem patris  
flens, & deosculans eum, Gen. 50. v. 1.  
Præcepitque servis suis  
medicis, ut aromatibus  
condirent patrem  
Gen. 50. v. 2.

Flevitque eum *Agyptus*  
septuaginta diebus.  
Gen. 50. v. 3.

Dixitque ei *Pharao* :  
ascende & sepeli patrem  
tuum sicut adjuratus es.  
Gen. 50. v. 6.

Quo ascendente ierunt  
cum eo omnes senes domus  
*Pharaonis*, cumque  
maiores natu terre  
*Agypti*. Gen. 50. v. 7.

Domus *Joseph* cum  
fratribus suis, &c.  
Gen. 50. v. 8.

Habuit quoque in comitatu  
currus & equites, &c. Gen. 50. v. 9.

Abique parvulis, & gregibus  
atque armentis quæ dereliquerant  
in terra *Gessen*. Gen. 50. v. 8.

Veneruntque ad aream  
*Atad* quæ sita est trans  
*Jordanem*, &c. Gen. 50. v. 10.

ubi celebrantes exequias  
planctu magno atque  
vehementi impleverunt  
septem dies. Gen. 50. v. 10.

Reversusque est *Joseph*  
in *Agyptum* cum fratribus  
suis. Gen. 50. v. 14.

Quo mortuo timentes  
fratres ejus, & mutuo  
colloquentes : ne forte  
memor sit injuriæ quam  
passus est, & reddat  
nobis omne malum  
quod fecimus. Gen. 50. v. 15.

*Mandaverunt ei di-  
centes : pater tuus  
præcepit nobis ante-  
quam moreretur, Gen.  
40.v.16.*

*Ut hæc tibi verbis illi-  
us diceremus : obse-  
cro, ut obliviscaris sce-  
leris fratrum tuorum,  
&c. Gen. 50.v.17.*

*Quibus auditis fleuit  
Joseph, Gen. 50.v.17.  
Veneruntque ad eum  
fratres sui, & proni  
adorantes in terram,  
dixerunt, servi tui su-  
mus. Gen. 50.v.18.*

*Quibus ille respondit:  
Nolite timere ; Ego  
pascam vos & parvu-  
los vestros, &c. Gen.  
50.v.21.*

their Father, there remained nothing for them but a Judge in the person of their Brother, who had motives powerfull enough to revenge himself of their disloyalty. Some remedy must then be found to oppose the danger which threatned them. To this effect they chose one amongst them, who should goe unto *Joseph*, and whose Commission was to inform him, that *Jacob* their deceased Father of happy memory had commanded them at his death to tell him, that he desired him to forget what was past, and they all conjur'd him in his name to grant this favour.

Which *Joseph* hearing, he began to weep, and his tears serv'd to assure his Brethren, who cast themselves at his feet, taking at the same time the boldness of their own accord to demand that Pardon from him, which they had already solicited by the means of *Benjamin*, or some other, who they believed would be more acceptable to him; adding besides, that they were all his Servants, and resolved to live and dy in that quality: To which *Joseph* answered, that they need not fear any thing, that he would take care of them, and of all their Children, and for the rest he would not be less pittifull towards them than God, whose example he follow'd, and who had changed all their evill purposes into favourable occasions to procure his good, having also raised him, as it were, on a Throne of honour, and power, by the same Arms they had used to precipitate him into an Abyss of miseries and calamities.

Behold the sense of a noble Soul, and of a generous courage, whose tears did not resemble those of Crocades, nor such kindnesses as are used by Apes which strangle in flattering, and in shedding feign'd tears.

Revenge is only proper unto weak minds, whereas Clemency resides alwayes in a strong spirit. Cruelty is a Tyranny, and meekness a true Empire: To want the power of retaining any bad resentment is to be invulnerable; And those souls also on the contrary, are alwayes covered



red with Wounds and Ulcers which keep in their hearts desire of revenge, and cannot grant a Pardon. This is more deplorable, in respect neither God nor Man have any compassion for those who cannot afford it unto the miseries of others: And on the contrary, either soon or late, there are treasures of graces for those on whom good nature or vertue bestows those amiable inclinations, which are mortall enemies to revenge and cruelty.

And it was, I assure my self, upon this occasion, and to gratifie *Joseph* for the good entertainment he had given his Brethren, and the sweet correspondency he endeavoured to hold with them in despite of all the bad Offices he had received from them, that all the powers of Heaven and Earth combin'd to render him perfectly happy, almost during the whole course of his life, which reached to one hundred and ten years, at the end of which he saw himself invironed by his Children, and by his Childrens Children, even to the third generation, who at last rendred him all the same duties which they had done unto *Jacob*: for being dead, they imbalmed him, and his bones a long time after were carried into the Land of promise, according to the desire of this great Patriarch, from whose end, as from that of his forefathers, we ought to conclude, that it is good to lead a vertuous life, that we may dye holily. *Wee dye every hour, and our life is a living death, which consumes of it self: our looks, our vows, our words, our gestures, and all our motions are steps which conduct us to the Tomb.*

*Vixitque centum decem annis. Gen. 50.*

*v. 22.*

*Et vidit Ephraim filios usque ad tertiam generationem. Gen. 50.*

*v. 22.*

*Et conditus aromatibus, repositus est loculo in Agypto. Gen. 50.*

*v. 25.*

THE  
HOLY HISTORIE,  
FIRST  
TOME.  
MOSES.

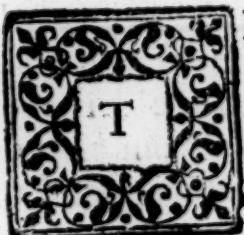
FIFTH BOOK.

CHAP. I.

*His Birth and Education.*

Filii Israel creverunt,  
& quasi germinantes  
multiplicati sunt, ac  
roborati nimis imple-  
verunt terram. Exod. 1  
v. 7.

Creverunt Hebræi di-  
vinitus fecundata eo-  
rum multitudine. Aug.  
lib. 18. de civit. c. 7.



Surrexit interea Rex  
novus super Egp-  
tum, qui ignorabat  
Joseph. Exod. 1. v. 8.  
Et ait ad populum su-  
um: Ecce populus fi-  
liorum Israel multus,  
& fortior nobis est.  
Exod. 1. v. 9.

He prodigious increase of the people of  
*Israel*, in the Land of *Egypt*, after the  
decease of *Jacob*, and of all his Chil-  
dren, was not only a work of Nature,  
but a miraculous effect of Divine Pro-  
vidence, which inkindled the Ashes of  
these blessed Patriarcks, and intended that their Tombs  
should be an unexhaustible Spring of life and immor-  
tality.

*Egypt* neverthelesse was too much blinded to pene-  
trate these secrets; And *Joseph* being dead, he that took  
the reigns of the Empire not knowing the services, this  
wise Minister of State had rendred unto his Predeces-  
sors for the space of fourscore years, seeing that the Is-  
raelites went on daily increasing in forces and men, re-  
solv'd to humble and suppress them, lest in time they  
might chance to joyn themselves with the enemies  
of



of his Kingdom, and form a Party against the State.

Nevertheless, they were like those Grains which shoot out of the Earth, and bear a thousand little Ears, which the Wind, Sun, and Rain beat not down, but to make new productions. But this yong *Pharaoh* who began to Reign, hath not eyes quick enough to discern these mysteries, and his hand, though most powerful, was yet too weak to destroy this fair Nation.

*Jacob* is dead, *Joseph* is deceased, and this illustrious Colony which left *Canaan* to come into *Egypt*, hath followed *Abraham* and *Isaac*, They are no more, but the Children of their Children, and their Posterity shall never end.

In vain is it to cast them into servitude, to impose on them a yoke a thousand times more cruel than death, and to load them with Irons like Victims: These punishments, this bondage, and all these chains serve but to reinforce their Bodies; and me thinks the sweat which drops from their Fore-heads in the midst of their pains, is converted into the Juice of Life, which renders them marvellously fruitful.

Have you not seen a River which issueth imperiously after it had passed through the midst of Rocks? There are no banks, nor limits, nor any obstacles which it draws not a long with it; It swells, the more it is restrained, and commonly its highest elevations grow from its greatest falls. Thus the people of *Israel*, little in their Birth, and as a little Rill in its source, increaseth, the more it is restrained; and like an impetuous torrent, which hath broken its Banks, it extends it self in a prodigious maner.

This was the occasion of the mortal hatred the *Egyptians* conceived against all this Nation. This was also the cause, why the *Amenophits*, newly ascended on the Throne of *Pharaoh*, fearing to be carried away with his people by this Inundation, established merciless Officers which used the *Hebrews* like Gally-slaves, giving

*Venite, sapienter opprimamus eum, ne forte multiplicetur, & si ingruerit contra nos bellum, addatur inimicis nostris, expugnatique nobis egrediatur de terra. Exod. I. v. 10.*

*Quantòque opprimebant eos, tantò magis multiplicabantur, & crescebant. Exod. I. v. 12.*

*Oderuntque filios Israël Aegyptii, & affligebant, illudentes eis. Exod. I. v. 13.*

*Atque ad amaritudinem perducebant vitam eorum, operibus duris luti, lateris, omnique famulatu, quo in terræ operibus premebantur: Exod. I. v. 14.*

ving them neither truce nor repose, in their painful and dishonorable employments, wherein they would have perished with hunger, thirst, and toyl, if God had not preserved and rendred them, as I have said, more vigorous and strong than before.

*Dixit autem Rex Aegypti obstetricibus Hebraeorum, &c. Exod. I. v. 15.*

*Præcipiens eis: Quando obstetricabitis Hebraeas, & tempus partus advenerit, si masculus fuerit, interficite eum, si femina, reservate. Exod. I. v. 16. Timuerunt autem obstetrices Deum, & non fecerunt juxta præceptum Regis Aegypti, sed conservabant marces. Exod. I. v. 17.*

*Quæ responderunt, non sunt Hebrae sicut Aegyptia mulieres; ipsæ enim obstetricandi habent scientiam, & priusquam veniamus ad eas, pariant. Exod. I. v. 19.*

This was the cause, why this yong Tyrant resolved to stifle children, issuing forth of their Mothers Wombs, and to force away Fruits, even in their Bud, because he could not destroy their Fathers; and since these Trunks were too deeply rooted, to be pluck'd up.

To this effect, he caus'd the Midwives of Egypt to be brought before him, and commanded them cunningly to kill all the Male-children of the *Hebrews*, and to save all the Femals, when they should assist their Mothers at their Labors; but God did not permit so horrid a cruelty: For these women, no less good than prudent, detested so execrable and brutish a design; and notwithstanding all the edicts and threats of *Pharaoh*, they resolved to preserve the Male-children, though with the danger of their own lives: Whereupon, being interrogated, they answered, That the women of *Judea* were not like the *Egyptians*, and that they knew the art of their discharging their Womb, without calling any one to their aid.

Some other expedient must be found publicly to thunder out a fury which could not be concealed.

All Passions have degrees and ways to arrive unto excess, and amongst others Fury is a Ball of Fire, and riseth from the bottom of the Water, which is inkindled in the Cloud, and afterwards grown great, it thundreth, it lightneth, and at length makes a hideous noise, to reduce into ashes all that it encounters.

There is nothing more furious than a Tyrannical power, which fears some danger: It is a Lyon which casts himself against Javelins; it is a Dragon which flies into the midst of Flames; a Tyger which seeks his life and prey in the bosom of Death; and a Comet which



which apprehends least these shining vapors, and these beautiful Exhalations which form its Diadem, may finde their last dissolution.

It is no wonder then, if *Pharaoh* fearing the *Israelites*, and failing in his project of stifling them in their Mothers Wombs, resolved, for the execution of this cruel Design, to make use of the most merciless of all the Elements, which will one day demand Justice, and complain for having been the Instrument of so many Cruelties.

*Præcepit erga Pharaon omni populo suo, dicens: Quidquid masculini sexus natum fuerit, in flumen projicite, quidquid feminini reservate. Exod. i. v. 22.*

The River *Nilus* will raise her Waves, and her bloody Billows will accuse this detestable *Pharaoh*, who commanded his Subjects to drown all the Male-children which should be born of the *Israelites*, and suffer the Females to live as uncapable of prejudicing him, and from whom the *Egyptians* might reap some benefit. This Decree then is published in all places, and it is executed at the cost of the lives of these poor Infants. It was indeed a strange spectacle to see the World drowned under the waters of the deluge; but Husbands at least had the company of their Wives, Fathers, and Mothers, held their Children by the hand, Servants of both Sexes followed their Masters and Mistresses, and enjoyed this consolation, being all Criminals, to receive a common punishment, and not to survive one another: But here Innocents must be condemned to die, and Nurses are constrained to drown their Infants, or at least to see them violently taken from their Bosoms to be swallowed up by the Water, before they had tasted their Milk, or felt the sweetnesses of Life.

Every where desolate Mothers, and despairing Fathers were heard, who looked upon *Egypt* as the Sepulchre of their Families, and of the name of *Israel*: But God remembered his promise, and permitted not this Nation, which in number was to equal the Sands of the Sea, to serve for food unto Fishes, and unto the Waters of *Nilus*. This sage Conductor of the people, whom

Kk

he

Egredius est post hæc  
vir de domo Levi, &  
accepit uxorem stipis  
sua. Exod. 2. v. 1.

Quæ concepit, & pe-  
perit filium, & videns  
eum elegantem, abscon-  
dit iribus mensibus.  
Exod. 2. v. 2.

Cumque jam celare non  
posset, sumpsit fascellam  
serpæam, & linivit  
eam bitumine ac pice,  
posuitque intus infantu-  
lum, & exposuit eum  
in carcere ripæ flumi-  
nis. Exod. 2. v. 3.

Stante procul sorore e-  
jus, & considerante e-  
ventum rei, Exod. 2.  
v. 4.

Ecce descendebat filia  
Pharaonis, ut lavaretur  
in flumine, & puel-  
le ejus gradiebantur  
per crepidinem alvei.  
Quæ cum vidisset fas-  
cellam in papyrione,  
misit unam e famula-  
bus suis, & allatam  
aperiens cernensque in  
eâ parvulum vagien-  
tem, misera ejus ait:  
De infantibus Hebræ-  
orum est hic. Exod. 2.  
v. 5. & 6.

Chi soror pueri: Vis,  
inquit, ut vadam, &  
vocem tibi mulierem  
Hebræam, &c. Exod.  
2. v. 8.

he had taken into his protection, in despite of *Pharaoh's* Edicts, raised up a Levite, called *Aaron*, who took a wife out of the same Tribe of *Levi*, who was delivered of a son incomparably beautiful, and who as a Sun was to pass through the Water without wetting himself. His Mother hid him for the space of three moneths, but this springing Star casteth forth so many lights, as at last she conceived her self unable any longer to conceal them in her house, and feared lest some body might chance to discover, and extinguish them. Now to the end this disaster might not happen, she resolved to expose him on the Banks of *Nilus*, unto the mercy of the Waves, in a Basket made of Bulrushes which she daubed with Bitumen and Pitch, with all the affection and industry a Mother could have for a Son.

Behold, the tryal of Love, and an abandonment which would have appeared inhumane, had not merciless necessity enforced it; and if this prudent Mother, who with horror looked on the Tomb of her Son, had not placed her eldest Daughter as a Sentinel, who with her eyes and spirit, conducted her Brother, who floated in this little Vessel; when behold, *Pharaoh's* Daughter coming with some Attendants, which descending on the Bank of the River, perceived this Cradle which stood on some Moorish ground. At the same time an happy curiosity incited her to send one of her Maids to see what it was. I know not who was this fortunate Handmaid which had this Commission, but she brought unto her Mistress the little Vessel, in which was inclosed the Honor and Prosperity of the people of *Israel*. Yet at first there onely appeared a childe weeping, in its swaddling clothes, and whose bare aspect moved compassion in this good Princess, who perceived that it was an effect of her Fathers Edicts, and some remnant of *Egypt's* misfortune.

The Sister then of this found Infant, who expected nothing less than such an incounter, asked whether they would



would think it fit for her to bring a Nurse for him: To which the Princess having willingly condescended, she ran hastily to find the Mother of the childe, who came as unknown to present her self; and to whom presently the Daughter of Pharaoh gave the charge of nursing up this Infant.

Respondit: Vade. Per-  
rexit puella, &c. Ex-  
od. 2. v. 8.

Ad quam locuta fuit  
Pharaonis: Accipe  
ait puerum istum, &c.  
Exod. 2. v. 9.

O God! How profound are thy thoughts, and how impenetrable are they to ignorant and frantick souls. When will the day come, when thou wilt withdraw the veil which hides from us so many secrets? Children of men, poor Egyptians, blinde people! Will you never open your eyes to follow the light of this sage Intelligence, which governs the World under his Laws?

Is it not the part of a Fool to endeavor to stop the course of this *Primum mobile*, which moves the Heavens, and makes all the Elements to quake? Is it not to oppose Feathers unto the Waves of the Sea, and to the Thunders of the Air? Is it not to be more brutish, and less sensible than Beasts, which follow the instinct and conduct of their Creator?

It is then in my Dominion (saith this Lord) all Beasts of the Forests abide, they are all mine, and it is in my bosom, where I see every year the beauty of the Fields displaying it self. It is I who bear Riches and Honors in my hands, and who place Diadems upon the heads of Kings.

Sovereign Empire.

All Temples then must be demolished, and all Altars raised, where we adore casual Destinies and frightful Fortunes, which yield nothing but smoke, obscurity, dread, and terror.

For my part, I had rather float in a Cradle of Bubbles, and land at a good Haven, having God for my Pilot, his Providence for my Helm, his Power for my Mast, Hopes for my Sails, his Love for my Cordages, Faith for my Anchors, his Favor for my sweet Gales, and good Works for my Oars, than to bury my self alive in the midst of an Abyss, led by Pharaoh, and fol-

Confidence in God.

lowed by an Army, which hath neither Assurance nor Hope, but on the Wings of the Winds, always light and mutable, in an Element ever ~~perfidious~~ unskilful men, and a thousand hazards, which blow in the Sails, and govern the Stern, during the course of so dangerous a Navigation.

O my Saviour! I am but an Orphan abandoned by Father and Mother, forsake me not, be thou my guide upon the Billows, and in the Tempests of this life, my Watch-Tower in the midst of ~~the night~~ and my secure Haven during the storm. O my most sweet and most amiable Redeemer! do not abandon me, since I am thine both by Nature and Grace; at least place me under the protection of thy Mother, of thy Daughter, and of the Eldest Sister thou hast given me. It is enough for me to live in the favor of *Mary*, it sufficeth me to enjoy the least of her regards, to be eternally happy.

Let us steer then, O my Soul, Let us steer against the current of the Water. *Pharaoh* loseth his labor; in despite of *Egypt's* rage, of Hell, and of all the Infernal Spirits, soon or late thou wilt land in the fortunate Iland, where thou shalt be received into the Arms of the Queen of Heaven.

Desireable Lot.

*Quem illa adoptavit  
in locum filii, voca-  
vitque nomen ejus  
Moses, dicens: Quia  
de aquis tuli eum. Ex-  
od. 2. v. 10.*

Yes, my Soul, if thou dost dedicate thy self unto thy God, I promise thee a Fortune as glorious as that of this little Infant, which was exposed on the River *Nilus*, and who under the amiable conduct of his Sister *Mary*, hapned to fall into the lap of a Queen, who adopted him for her Son. Where observe I beseech you, That it was this Royal Mouth, which for a sign she had preserved him from the Waters, gave him this fair name of *Moses*, and caused him to be educated and taught at Court, with cares worthy of a wise Princess, and a good Mother. It was in this Noble School he learnt all the Arts and Sciences which were then current in *Egypt*, that is to say, Geometry, Arithmetick, Astronomy, Musick, and the most hidden Mysteries



## *The Holy History.*

*Masters* of the Hieroglyphick, in which were found and Policy. *Clement Alexandrinus* also believed, that he then learn't Physick, and the Civill Law. *Philo* adds over and above, that they called thither Masters out of Greece, as the best versed in the Liberall Sciences, and Chaldeans came by her appointment to teach him the way how to foretell things to come by the aspect of the Planets; as also Assyrians to teach him their Ciphers and Characters. In fine, it is most certain that God poured his most beautifull Lights into his mind, and it was this great Master, who taught him the Command over Passions, and chiefly Meekness, Love, Affability, Liberality, greatness of Courage, and all the Vertues requisite for a person who was to be Governour of the people of *Israel*, and the Lieutenant General of the Armies of the Omnipotent God.

## CHAP. II.

*The Zeal of Moses, and his Marriage with the Daughter of the Prince of Madian.*

**T**He fairest Vertues would be but bodyes without a Soul, Planets without light, and extinguished Torches, if these generous ardors, and those bright irradiations which we call by the name of Zeal, and will give motion, light, and splendour unto the most holy Actions, were taken from them. God himself was pleased to take upon him the name of *Zelot*; and when he appeared unto the Prophet under the shape of a man, having one half of his body in a flame of fire, this was but an Image of the Zeal which inflames him. And it is for this cause, as I believe, *Sophonius* said, that the world shall be devoured by the fire of this Divine Zeal. Now it is out of this Furnace that Angels and Men

Excellency of Zeal  
and its Source.

have drawn vigorous flames which inkindled in their hearts a Zeal which all the waters of the Nile

*Viditque afflictionem  
eorum & virum A-  
gyptiacum percutien-  
tem quendam de He-  
brais fratribus suis.  
Exod. 2. v. 11.*

*Cumque circumspex-  
isset huc atque illuc,  
& nullum adesse vi-  
disset, percussit A-  
gyptium abscondit sa-  
bulo. Exod. 2. v. 12.*

Zeal of Ranters.

*Moses*, as he sufficiently manifested, when seeing an Egyptian who tormented his Brethren, and was a publick enemy to his Nation, he resolved to take a just revenge on this Persecutor. It was God who put Arms into his hands, and this brave Courage feared no danger in undertaking a quarrell in which God, Nature, and Reason engaged him. This Zeal was neither rash, furious, nor interested, but prudent, and grounded upon reason, and the publick good: It was an Act of Justice by which he began to exercise the honourable office of a Judge, and Regent over the people of *Israel*.

This generous and Magnanimous enterprise must not then authorise the liberty of certain Sword-men, who speak only of cutting off arms and legs. These commonly are a sort of people, as I conceive, who have courage and boldness enough to kill a man, who hath a Scarf over his eyes, and his hands bound behind him: But I am afraid, that in the scuffle, and in the midst of the Combat, upon a fair occasion, they will be seen with pale looks, and making more use of their feet than their hands.

Indiscreet Zeal.

The courage of *Moses* was never of this temper, and these vaporizing and boasting people draw no more advantage from it, than those who desire to pass for Zealots, and who think, under pretence of Zeal, that every thing is lawfull for them. These are indeed insupportable Tyrants, and very often all these flaming devotions, and these ardent Zeals, are but veils of indiscretion, pride, presumption, self-love, and a malignant humour which seeks to subject the whole world to their will, and to compleat this, they make use of all sorts of weapons.

This is not to be Zealous, but to shew ignorance in the nature of that Divine zeal wherewith *Moses* was inflam'd, to make its Frenzies, Furies, and most infa-

mous



mous Passions, pass under so fair pretences, and such specious Bills.

Zeal alwayes goes on four Wheelles, that is to say, True Zeal. Justice, Fortitude, Knowledge, and Charity; and it is the Spirit of God which moves those Wheels, and is the Conductor of this Chariot.

But you will ask me perchance, why then doth *Moses* fear, if God puts the Sword into his hand? Why doth he fly after so just and holy an exploit? and why doth he bury under the Earth a Trophy, which he ought to present unto the eyes of *Pharaoh*, and his whole Court?

His fear is not servile, nor his flight unmanly and indiscreet: but he that had given the Courage to expose himself unto danger, bestowed on him counsell and means to avoid it; and besides, as *St. Paul* hath noted, it was Faith, and not the fear of *Pharaoh's* indignation, which oblig'd *Moses* to leave *Egypt*.

It was a Stratagem of the holy Providence of God, who would leave us this example for an Image of Courtly and worldly favours, which have their fluxes and refluxes, like the Sea, and where such an one is adopted to day to hold the Scepter, who shall be to morrow dis-inherited, and chased away with dishonour: So that *Moses*, who after he had been treated as the Son of a Queen, is constrained to depart out of *Egypt*, and to leave the Court of *Pharaoh*, having no other Companions in his voyage but Miseries, Poverties, Contempts, and even Ingratitudes from those whom he had obliged.

Behold this Favourite of the King, behold this person, who after his adoption could expect nothing but a Scepter and Crown, abandoned and unknown in a foreign Countrie; behold him a Fugitive in the Land of *Madian*. Alas! what will he doe? can it possible happen, that after his escape amidst the waves of *Nilus*, he should perish on the Earth, and on the brink of a Well? Is there not still some young Princess, who will take pitty

*Timuit Moyses & ait, quomodo palam factum est verbum istud? Exod. 2. v. 14.*

*Cumque circumspexit huc atque illuc, & nullum adesse vidisset, percussit Aegyptium abscondit sabulo. Exod. 2. v. 32.*

*Fide reliquit Aegyptum, non veritus animositatem Regis, ad Heb. c. 11.*

pitty on him? and if such an one were found in *Egypt* who was pleased to be his Mother, hath not *Madian* some one who will be his wife and spouse?

*Moratus est in terra  
Madian, et sedit juxta  
puteum. Exod. 2. v. 15  
Erant autem sacerdoti  
Madian septem filie  
quæ venerunt ad hau-  
riendam aquam, &  
impletis canalibus ad-  
aquare cupiebant gre-  
ges patris sui. Exod. 2.  
v. 16.*

*Supervenerunt pastores,  
& ejecerunt eas, sur-  
rexeruntque Moyses, &  
defensis puellis ad aqua-  
vit oves earum. Exod.  
2. v. 17.*

*Quæ cum revertissent  
ad Raguel patrem su-  
um, &c. Exod. 2. v. 18.*

*Responderunt, vir  
Ægyptius liberavit  
nos de manu pastorum,  
&c. Exod. 2. v. 19.*

*At ille, ubi est? inquit,  
vocate eum ut come-  
dat panem. Exod. 2.  
v. 20.*

*Juravit ergo Moyses  
quod habitaret cum eo,  
accepitque Sēphoram  
filiam ejus. Exod. 2.  
v. 21.*

*Quæ peperit ei filium  
quem vocavit Gersam,  
alterum vero peperit.  
quem vocavit Eliezer,  
&c. Exod. 2. v. 22.*

*Post multum vero  
temporis mortuus est  
Rex Ægypti, &c.  
Exod. 2. v. 23.*

*Et audivit gemitum  
eorum, ac recordatus  
est fœderis quod pepigit  
cum Abraham Isaac  
& Jacob. Exod. 2.  
v. 24.*

*Moses* tyred with travelling, and weary with his journey, knows not whither to goe; he is constrained to repose himself neer a well, and expects like a flower scorch'd by the Sun, some breath of wind, and some drop of dew from the bosome and hand of him who nourisheth all creatures, and replenisheth all Hearts with benedictions. As he was in this expectation he perceived seaven daughters of *Raguel* Prince of *Madian*, coming to water their flocks.

But when these illustrious Shepherdessees had drawn Water for this end, some Shepherds, who followed them, were so bold as to attempt the taking some of it to Water their own.

Then *Moses* not being able to endure so great an indignity, took upon himself the just quarell of these Maids, and having chased away these presumptuous persons, he himself drew water out of this well, and gave it unto their Sheep, which was the occasion *Raguel*, who was presently advertised of what had passed, sent for him, to espouse unto him one of his daughters named *Sephora*, by whom *Moses* had two Sons, whose names served to leave a Monument of their fathers fortune unto posterity. For the first was called *Gerza*, which signified the abroad of *Moses* in forein Countries, the other called *Eleazar* in remembrance of the favours God had shewed him, taking him out of the hands and fury of *Pharaoh*, from whom in fine a long time after, death who spares no man, forced the Crown and scepter of *Egypt*, which gave liberty unto the people of *Israel* to testifie at least by their sighs and tears the violence and injustice of the slavery in which they had lived: for their Clamour having ascended unto heaven, he that is always propitious to those who earnestly call upon him, shewed them that he had not forgotten



forgotten the pact and agreement he had made with Abraham, Isaack, and Jacob.

CHAP. III.

*Of the flaming Bush.*

**T**HE office of a Shepherd was antiently a noble employment. And *Philo* who hath been one of the most faithfull Historians of the first ages, called it in expresse termes the prelude to an Empire, that is to say, to the government of men, which ought to be the most humane and most amiable of all others. This most wise and learned Authour passed much further: for he believ'd that person could be only perfect in the art of ruling, who was a good Shepherd, and who governing flocks whose conduct is most facil, had learnt how a man must behave himself in commanding those whose government is more difficult and important.

The Apprentiship  
of Empires.

It was then for this cause the first men of the world, and the most illustrious persons of the old Testament had this innocent employment, as if God would have them passe this apprenticeship, to render them capable of ruling this people, for whom he had a particular care.

The first shepheards  
of the world.

It was also for the most part in these employments which have less of Pomp and splendour than sweetness and repose, that God who delightes in humility and peace, hath chosen humble and peaceable souls to give himself unto them, and make them both see and feel that it was his hand which had guided them in the fields and out of the noise and tumults, to the end their minds might be better prepared to hear and receive the laws and precepts which he intended to give them, and that the night and obscurity of a Country

*Moses autem pascabat  
ovēs Gethro soceri sui  
sacerdotis Madian,  
cumque minasset gre-  
gem ad interiora de-  
serti venit ad montem  
Dei Horeb. Exod. 3.  
v. 1.*

*Apparuit ei Domi-  
nus in flamma ignis  
de medio rubi, & vi-  
debat quod rubus arde-  
ret & non combure-  
tur. Exod. 3. v. 2.*

The verity of the  
Bush.

A fair subject of  
Enigma.

Divine flames.

and solitary life, might serve to raise the luster of that glory and dignity to which he had designed them.

So when *Moses* went guiding the sheep of *Iethro*, who was his father-in-Law, one day as he was in the thickest part of the desert, whether the feeding were better, or whether, as it is more probable, he had a desire to attend more sweetly to contemplation; having at length reached the top of Mount *Sina* called *Horeb*, he saw God in a fiery Bush, which nevertheless was not consumed in the midst of the flames.

This was no illusion of the Understanding, the figure of a dream, nor any phantasticall image which appear'd to *Moses*; But the second Person of the most holy Trinity, or at least some Angell who represented him.

This fire likewise was a true and real fire, produced by a Divine breathing, and by an Angelicall hand, which without breaking the Laws of Nature was able to draw this fire either out of Wood, the Air, or those stones which were about this sacred Bush. The respect nevertheless the fire bore unto a matter which it never spares, was not naturall, there requir'd a Miracle to stay the course of its activity; and the rigour of those flames which issued forth of the earth had not left this Wood unconsum'd, if He whose least glance inlightens the stars in the heavens, & without whom the Sun & Moon would remain in darkness, had not suspended for a while this active conjunction, and these fertile and powerfull influences, without which creatures have neither life, motion, nor action.

Now to understand what this miracle denoted, we must presuppose that Fire hath been always a Symbol of the Divinity, not only amongst the *Egyptians*, *Grecians*, *Chaldeans*, and *Romans*, but amongst all other people of the Earth, who have not seen any thing more conformable & more resembling a most pure, subtile, simple and luminous Nature, living only  
in



in the splendours and flames which flow from its substance, then a most pure, subtile, simple Element, which hath no life, but amidst Lights and Ardours naturall to it. It being so, this Enigma can have no other literal sense than this.

This fire is the Image of God, and the flaming Bush a figure of the Israelites, whom these Divine flames kept in a gentle heat, where like gold in the Furnace, they might be purified, but not consum'd.

They that will otherwise explicate this Picture, may say, that this is. God cloathed with our humane nature, & the Æternall Word, who is all fire, who cast himself amidst the Thorns and Brambles of a weak and mortall nature, which could not yet be consumed by the ardours of those flames which incompass it on all sides.

Others, with *Rupertus*, *Theodoret*, and *St. Bernard*, will believe, that it was a figure of the blessed Virgin, whose Chastity, as a fiery bush, could not be violated, although she had brought forth him, who is nothing but Splendour, Fire, Light and Ardour. However it be, and what ever can be said of it, we must approach neerer unto it with *Moses*, and behold with a holy respect this Stupendious Vision.

I hear already the voice of God, who calls this happy solitary person, and who in the midst of this flaming Pyle say's unto him, *Moses, Moses*; Lord what is thy pleasure, answers this amiable Sheapheard, Behold me ready to doe all that thou shalt command.

The sight of this Sacred Bush had surpris'd him, and given him a holy Curiosity to approach, and see it neer at hand: But as he advanced, God sayd unto him, that the place where he set his Feet was Holy ground, that he must put off his shoes, and besides, He that had spoken to him, was the great God of his Father, the God of Abraham, Isaack and Jacob.

At these words *Moses* remained so much astonished, and the sight of this Object ravished him with so sweet

*cernens autem Dominus quod pergeret ad videndum, vocavit eum de medio rubi, & ait: Moses, Moyses, qui respondit, adsum.*

*Exod. 3. v. 4.*

*At ille, ne appropies, inquit, huc, solve calcamentum de pedibus tuis, locus enim in quo stas terra sancta est,*

*Exod. 3. v. 5.*

*Et ait: Ego sum Deus patris tui, Deus Abraham, Deus Isaac, & Deus Jacob. Exod. 3. v. 6.*

*Abscondit Moyses faciem suam, non enim audebat aspicere contra Deum. Exod. 3. v. 6.*

a violence, as he was inforc'd to veil his Eyes, too weak to endure the Splendor and Majesty of God, who seeing him so plyable and obedient, spake to him as a good Father, who feels his heart touched with compassion for the miseries of his poor Children.

*cui ait : Vidi afflictionem populi mei in Egypto, &c. Exod. 3. v. 7.*

*Et sciens dolorem ejus, descendi, ut liberem eum de manibus Aegyptiorum. Exod. 3. v. 8.*

*Et educam de terra illa in terram bonam, & spatiosam, in terram quæ fluit lacte & melle, ad loca Chanaanæ, & Hethæi, & Amoræi, & Phereæi, & Hevæi, & Jebusæi. Exod. 3. v. 8.*

*Sed veni, & mittam te ad Pharaonem, ut educas populum meum, filios Israel, de Agypto. Exod. 3. v. 10. Qui dixit ei, ego ero tecum, & hoc habebis signum quod miserim te : cum eduxeris populum meum de Agypto, immolabis Deo super montem istum. Exod. 3. v. 12.*

*I have, sayd he, looked upon with mine Eyes, and heard with my Ears the afflictions, sighs and groans of my oppressed people in Egypt. This makes me come in Person to help and deliver them out of the hands of those unmercifull Tyrants, who have a long time tormented them; I will now bring them into a fruitfull and pleasant Land, into vast and spacious Countries, where they shall every where see Springs of Milk, and streams of Honey, which will sweeten the rigour of their past afflictions. In fine, having delivered them out of the hell of Egypt, I will give them Terrestriall Paradises for their abode, amongst the Chanaanites, Hethites, Amorites, Phierezites, Hevites, and Jebusites.*

For this purpose Moses was chosen to goe unto Pharaoh, and God promised to be with him during the whole course of his Journey, and never to abandon him amidst all the dangers of so perillous a Commission : Intoken whereof Moses ingaged himself, that at his return out of Egypt, after the deliverance of the People of Israel, he would offer unto him a Sacrifice upon Mount Sina.

#### CHAP. IV.

*The Commission of Moses touching the deliverance of the people of Israel.*

**I**F we cannot easily find men who are capable of performing worthily the command of a King, that of God cannot be done, but by the mouth of him, who is not onely his *Word*, and Speech, but his proper Substance;



stance; At least they ought to have in them for the Character of this Divine employment, as *Clement Alexandrinus* hath observed, a lively Image of the Divinity, and to be not onely like him in Speech and expression, but even in thought and heart. They must have also such a spirit as *Moses*, of whom it may be justly said, what *St. Gregory* of *Nice* said of the Apostle *Saint Paul*, to wit, that his spirit was made for extacies, and elevated in raptures. Neverthelesse this incomparable man excuseth himself, and the high thoughts he conceived of so eminent an employment obliged him to reply unto the Commandement of God.

Lord what am I? and how wilt thou have me speak unto thee? I am nothing, and thou art all that can be imagined, Holy, Great, Good, and Powerfull. My Voice is too weak an *Eccho* to cause thine to be heard, particularly in the midst of a Court, where scarce any ear is to be found which can endure the noise and breaking forth of thy Thunder; and then what wilt thou have me say unto them if they ask me concerning thy name?

Assure them, God answered *Moses*, that I am he who am, that is to say, Eternall, Infinite, Immutable, Independent, and absolute over all Creatures.

All that men admire in the World is nothing, and if a name be required for all that appears with the most Pomp and Splendor, they will acknowledge that it is to have no Being, and in effect, before the Creation of every thing they were not, and the day will come, when Greatness whose Being is corruptible shall be no more; And those whose Nature is not subject unto Corruption may cease, if God resolve to withdraw his conser-ving arm, and his hand, which makes them what they are. In fine, all that is, hath so many mutations and vicissitudes, that it can hardly rest a moment in the same state.

God alone is what he is; And the Gentiles had doubtless learnt the Divinity of the Hebrews,

*Gregor. Nys. Orat. de Occur.*

*Dixitque Moyses ad Deum: quis sum ego ut vadam ad Pharaonem, & educam filios Israel de Aegypto? Exod. 3. v. 11. Si dixerint mihi, Quod est nomen ejus? Quid dicam eis? Exodus 3. v. 13.*

*Dixit Deus ad Moysen: Ego sum qui sum. ait: sic dices filiis Israel, qui est misit me ad vos. Exod. 3. v. 14.*

when they speak of it in so clear and true termes.

*Thales* being asked upon this subject, made answer, That God had neither end, nor beginning, and that he was from all eternity. *Parmenides* held the same opinion, saying, That all was in an immoveable Being; We find almost the very same in the *Timeo* of *Plato*; and this was without doubt the mysteric hidden under the veil of that antient Statue which bore for Device I am, what is, what shall be, and what hath been, and whose cover no man hath taken off.

All the Idols of *Egypt*, and of the world, are but of Marble, Wood, Iron, Brasse, Copper, and at best but of Gold and Silver, which will find at length their last dissolution. The true God is, what he is. It is for this reason the generous Martyr *St. Attalus* being asked by the Tyrant, what was the name of him he adored, made answer, That such as were many in number, had need of it, to be distinguished from one another, but not he that was single.

*Moses* might say then the same unto *Pharaoh*, from his God, and that he Who is hath sent him to him. The same God also commanded him to say unto the Children of *Israel*, that he was the Lord, and God of their fore-Fathers, and that if they were the true Children of *Abraham*, *Isaack* and *Jacob*, he would never forget those blessed Patriarchs, to whom he had obliged himself for an Eternity, and that they themselves were bound to retain him alwayes in their memory. After this, God again commanded *Moses* to goe as he had appointed him, and to assemble the Antients of the People of *Israel*, and to tell them that God, who had appeared unto him, was not ignorant of all that had passed in *Egypt*, that he would speedily visit and conduct them unto a delicious Country, and abounding in all sorts of goods and commodities.

The orders of this Commission were as followeth; that *Moses* himself should present them unto *Pharaoh*, and

Disiuncte iterum Deus  
ad Moysen, hæc dices  
filii Israel: Dominus  
Deus patrum vestro-  
rum, Deus Abraham,  
Deus Isaac, & Deus  
Jacob, misit me ad  
vos, &c. Exod. 3. v. 15.  
Vade, & congrega se-  
niore Israel, &c. Ex-  
od. 3. v. 16.  
Et audiant vocem tu-  
am, ingredierisque tu,  
& seniores Israel, ad  
Regem Egypti, & di-  
ces ad eum, Dominus  
Deus Hebræorum ve-  
cavit nos: ibimus vi-  
am trinm dierum in  
solitudine, ut immo-  
lemus Domino Deo no-  
stro. Exod. 3. v. 18.



and advertise him, that the God of the Hebrews had enjoyned them to offer sacrifices to him, and therefore it was his pleasure they should withdraw themselves three day journey off, for that end.

Mean while God who knew that *Pharaoh* would not consent thereunto, advertis'd *Moses* of it; and said unto him, that in fine he would force him by rigour and the power of his armes, to permit them to depart. Now these weapons were no other than those of the misfortunes which befell this king, and constrained him to give liberty unto the people of *Israel*.

*Sed ego scio quod non dimittat vos Rex Aegypti, ut eatis, nisi per manum validam. Exod. 3. v. 19. Extendam enim manum meam & percutiam Aegyptum in cunctis mirabilibus meis, quae facturus sum in medio eorum, post haec dimittet vos. Exod. 3. v. 20.*

CHAP. V.

The assured markes of *Moses* Power.

There is nothing more charming and more powerfull to Captivate men than speech; chiefly when it proceeds from a mouth full of Authority. Neverthelesse, there are some untamable spirits, and rebellious souls, who cannot be vanquished by these weapons, and to whom all these discourses at most serve but for some time to lull asleep their fury.

Marvelous command of speech.

This is sometimes seen in youth, in whom the heat of their Age, and the boyling of their blood, make so much noise, and stir up such dark tempests, that reason is there alwayes as it were eclips't. Oftentimes also there are persons of experience and Authoritie who adore only some old Error, and admit of no reason but the course of a long and depraved custome.

It was not without cause that *Moses* so much fear'd to speak unto the Elders of the people, perswading himself they would not believe him, and that they would deride both himself and his discourse; but God made him see Prodigies which were to be infallible marks of his power over the minds of the most potent of his Nation.

*Respondens Moyses ait: Non credent mihi, neque audient vocem meam. Exod. 4. v. 1.*

The

Dixitque Dominus,  
projice eam in terram,  
projicit, & versa est  
in colubrum. Exod. 4.

v. 3.

Dixitque Dominus  
rursum, mitte manum  
tuam in sinum tuum,  
quam cum misisset in  
sinum protulit lepro-  
sam. Exod. 4. v. 6.

Retrahe, ait, manum  
tuam in sinum tuum,  
retraxit, & protulit  
iterum, & erat similis  
carni reliquæ. Exod.

4. v. 7.

Quod si nec duobus  
quidem his signis cre-  
diderint, neque audie-  
rint vocem tuam, su-  
me aquam fluminis, &  
effunde eam super ari-  
dam, & quidquid hau-  
seris de fluvio verte-  
tur in sanguinem.  
Exod. 4. v. 9.

The first was the Rod he held in his hand which became a Serpent, and afterwards reassum'd its former Nature.

The second appeared in his hand, which he had no sooner put into his bosome, but it became Leprous, and afterwards returning into the same place, it became immediatly like the rest of his body.

This was done by the command of him who is omnipotent, and who by these miraculous effects would incourage *Moses*, and assure him, that those to whom he was sent would give Credit unto these prodigies.

He said farther to him, that if they were so obstinate as not to believe him, he was to take water out of the River *Nilus*, and that it should be infallibly changed into blood.

Behold strange *Metamorphoses*, that of the Rod into a Serpent, and of the Serpent into a Rod, signified three very different states of the people of *Israel* in *Egypt*.

The first was whilst *Joseph* lived, during whose life they had possession of the Rod, that is to say, the Scepter and government of *Egypt*. After that followes the death of this great Patriark, and from that time all these poor people were detested by the *Egyptians*, and like so many Serpents which crawled on the Earth.

But at length the time will come, when Serpents shall be turned into Rods, and be powerfull in the hand of *Moses*.

The second *Metamorphosis* by the hand of *Moses* signifies only the various afflictions of the *Hebrews*, and the different alterations of their fortunes under the government of this wise conductor.

The third of the waters of *Nilus*, did foretell the death and swallowing up of the *Egyptians*, under the bloody and murdering waves of the Red Sea.

Notwithstanding all this, *Moses* persists in excusing himself,



himself, and useth his best endeavors to discharge himself of an imployment, in which he foresaw so many difficulties, and whereof he esteemed himself so incapable. He represented unto God the trouble he had to expresse himself, and how that since the very hour he had the honour to speak unto him, he could hardly draw one word out of his mouth.

Lord saith he, *I am as a Child who can form but a confused sound between his lips : And my tongue is so heavy, and fat, as I cannot speak a word without stammering.*

*Alas what !* God answered him, *am I not he who hath formed men with my own hand, and put words into their mouths ? and is it not I who renders them deaf and dumb at my pleasure ?*

Yes truly, it is God who discovers thoughts even in the most intricate minds ; It is he, who moves and animates the tongues of Children, and there needs but a breathing from his mouth to give life, motion, and voice unto the most insensible bodies.

These vertues are too well known, and I am astonished at *Moses*, who persists notwithstanding in his demand, and who conjures God to send in his place the person whom he is to send : Now it was doubtlesse the *Messias*, whom he meant, but the happy moment in which he should be born was not yet arriv'd ; and it had been to break the orders and decrees in Heaven to desire absolutely at that time the grant of this request. God also grew angry with *Moses*, and resolving no more to hear his complaints and excuses, he was content to say unto him, that his brother *Aaron* should serve him for interpreter, to declare his will.

From that time *Moses* took the Rod in his hand as God had commanded him, and then he took leave of his father-in-law, to return into *Egypt* whither he carried his wife and Children.

*Ait Moyses : obsecro Domine, non sum eloquens ab heri & nudius tertius : & ex quo locutus es ad servum tuum, impedioris & tardioris lingue sum. Exod. 4. v. 10.*

*Dixitque Dominus ad eum, quis fecit os hominis ? aut quis fabricatus est mutum & surdum, videntem & cecum, non ego ? Exod. 4. v. 11.*

*At ille, obsecro, inquit, Domine mitte quem missurus es. Exod. 4. v. 13.*  
*Iratus Dominus in Moysen ait : Aaron frater tuus Levites, scio quod eloquens sit, &c. Exod. 4. v. 14.*  
*Loquere ad eum, & pone verba mea in ore ejus. Exod. 4. v. 15.*  
*Vigam quoque hanc sume in manu tua. Exod. 4. v. 17.*  
*Abiit Moyses, & reversus est ad Iethro Socerum suum, dixitque ei, vadam, & revertar ad fratres meos in Egyptum. Exod. 4. v. 18.*

*Dixitque ei Dominus  
revertenti in Egyptum;  
Vide ut omnia  
ostenta quae posui in  
manu tua, facias co-  
ram Pharaone; ego in-  
durabo cor ejus, & non  
dimittet populum. Ex-  
od. 4. v. 21.*

*Ecce ego interficiam  
filium tuum primoge-  
nitum, Exod. 4. v. 23.*

*Cumque esset in itinere,  
in desertorio, occurrit  
ei dominus, qui vole-  
bat occidere eum. Ex-  
od. 4. v. 24.*

It was upon the way God appeared to him the second time, and where he advertised him of the future ob-  
duration of *Pharaoh's* heart, and that after so many signs,  
he should persist in his obstinacy, and in the design of  
detaining the Children of *Israel*. It was also command-  
ed him to carry unto this unfortunate Prince, the first  
news of the death of his Eldest Son, which was to be  
the last dart of the revenging Justice of God, and that  
which was to open the eyes of *Pharaoh*, and to mollifie  
his heart for some time.

In some part of *Moses* Journey into *Egypt*, he was  
met by an Angel, who offer'd to kill him with the Sword  
he held in his hand.

*Rabbi Solomon*, who had a wit more inventive for  
a Romance, than a true one for a History, would induce  
credulous mindes to believe, That this Angel had ap-  
peared under the shape of a Dragon, and that he had  
devoured *Moses*, even to the place of the Body where  
Circumcision was wont to be applied.

The two *Eusebius's* of *Casaria* and *Emiffene*, be-  
lieved, That the cause why God threatned and afflicted  
*Moses*, was for having brought his Wife with him,  
the which might vilifie his Mission, and render it suspect-  
ed unto the Hebrews.

But that which followed, renders the conception of  
St. *Isidore* of *Damietta*, of *Rupertus* and *Cajetan*, more  
probable, who believed, That it was done to punish  
the disobedience, and the too long delays of *Moses*, to  
whom he had given command to circumcise his Chil-  
dren: For presently his Wife desiring in some sort to  
repair this fault, and to withhold the hand of the Angel,  
took a Knife made of a Stone, to circumcise her Son:  
The which being done, she kneeled down, to mitigate  
the wrath of this Angel, who vanishing left the Hus-  
band and Wife in a sad astonishment. In such sort, as  
*Moses* was not able to speak a word, and *Sephora* be-  
holding his eyes bathed in tears, and his hands red with  
blood,

*Gen. 17. v. 12.*

*Tulit illico Sephora a-  
cutissimam petram, &  
circumcidit praeputium  
filii sui. Exod. 4. v.  
25.*

*Vide Cajetanum.*



blood, could not open her mouth, but to say unto Moses, That in truth he was her Husband, but a bloody Husband; and whom she had, as it were, acquired by shedding the blood of his own children. *Et ait: Sponsus sanguinem tuum mihi es.*

Now from this example, all Fathers of Families should learn to obey the Will of God, and testify their Zeal and Piety, not only in their own persons, but also in the person of their Children: Above all, they must take a Knife into their hands to cut off all that is impure; And if men be therein less manly, that is to say, less generous than their Wives, it is their part to take up Arms, and as I have already said upon two or three occasions, not to spare either Fire, Sword, or Blood; provided, it be done with Prudence, Counsel, and Piety. *Advice to Parents.*

## CHAP. VI.

### The Embassie of Moses, and of Aaron into Egypt.

TO the end God may be obeyed, when he commands, we must march when he sets forth, and we ought not to be silent when he puts words into our mouths to speak by his order. Kings hold their Scepters from him, and all their Power is but a flash of light which issueth from this Sun; without which, all Thrones, Empires, and Crowns, would have neither lustre, nor resplendency. *Necessary Obedience.*

Moses and Aaron then need not fear, to appear in the presence of Pharaoh, and to say boldly unto him, That he who is their Lord and God, commands him to restore Liberty unto his people: But who is this God, saith he unto Moses and Aaron, of whom you speak? For my part I know him not, and in despite of him I will detain this people which you demand of me. He doth much more; for he heaps punishment upon punishment, and orders

*Post hæc ingressi sunt Moyses & Aaron, & dixerunt Pharaoni: Hæc dicit Dominus Deus Israel, dimitte populum meum. Exod. 5. v. 1.*

*At ille respondit: Quis est Dominus, ut audiam vocem ejus, & dimittam Israel? Nescio Dominum, & Israel non dimittam. Exod. 5. v. 2.*

these poor people to be used with more rigor than before.

*Occurreruntque Moysi & Aaron, qui stabant ex adverso egredientibus à Pharaoni; & dixerunt ad eos: Videat Dominus & iudicet, quoniam facere fecisti odorem nostrum coram Pharaone, &c. Exod. 5. v. 21.*

Now as it is the custom of the miserable, and of those that suffer, to complain of every thing, and oftentimes to make even those the Authors of their afflictions, who endeavor to procure their good; so the people of *Israel* began even to murmur against *Aaron* and *Moses*, as if the design of their coming-in had been to increase their sufferings.

There is nothing more cruel, and less supportable to a good soul, than Ingratitude: It is the justest occasion can interrupt the current and continuation of a Benefit, and not wholly to stop it, we must seek constancy in God, who alone hath power and goodness enough to oblige even the most ungrateful persons. It is also to him *Moses* addresseth himself, and it is into his bosom he makes an amiable discharge of all his thoughts. Alas! Lord, saith he, why dost thou permit the oppressions of thy people? And if I be not able to bring them relief, why hast thou sent me rather to exasperate, than comfort their Afflictions? After this loving complaint, God discovered himself fully unto *Moses*, to give him a more assured mark of his love. Go from me, saith he, and know, that I am that *Adonijah* whose name is ineffable, and whom the quickest and most peircing eyes, do not discover but amidst obscurities.

*Reversusque est Moyses ad Dominum, & ait: Domine cur afflixisti populum istum? quare misisti me? Exod. 5. v. 22. Ex eo enim quo ingressus sum ad Pharaonem, ut loquerer in nomine tuo, afflixit populum tuum, & non liberaisti eos. Exod. 5. v. 23.*

Blindness of Human Wisdom.

Yes surely: For it is onely under the veils of Faith, and through the clouds which cover the Sanctuary, God can be known. We must be guided by his obscure Clarities, or God himself must inform us who he is, otherwise we shall be the Disciples of *Aximenes*, who will swear, That God is but Air which spreads it self to an Infinity; others will follow *Democritus*, who adored no other god than Fire; or else *Anaximander*, who had no other Divinity but the Stars; or *Diogenes*, who ascribed unto him a Body of Wind, animated with Reason; or *Chrysippus*, who fastned him to a cruel destiny;



or *Parmenides*, who made him to be a Circle to surround the Heavens; or *Stratonicus*, who sacrificed all his Loves unto Nature; or *Epicurus*, who amazed himself to form a god of Atoms; And in fine, some others would side with *Varro*, *Cleanthes*, and *Anaxagoras*, or some other Dreamers, who never knew the true God of *Moses*; and though his Name be ineffable, and his Essence incomprehensible, yet we cannot be ignorant of his Power and Goodness.

CHAP. VII.

*The Obduration of Pharaoh's Heart.*

Nature cannot give unto men, but what is within her sphere; and as her power is finite, so she can onely give them finite and limited Presents. God alone, to whom all is possible, can onely bestow Favors on us which are not common, and it belongs onely unto him to convert Glass into Silver, Straws into Gold, and to make Gods of Men, if he so please.

Finite Power of Nature.

He did it once by uniting two Natures in one and the same Subject, and making God, Man, who is God no less than himself. But without speaking of this Mystery, which is not to be parallel'd, was but once done, God hath been often pleased to make men gods, to whom without communicating his Nature, he hath imparted to them his most illustrious qualities, and chiefly the power he hath over all created things, which is properly to make gods on earth, or at least men, who are Demi-gods.

In this maner Saint *Basil* was the god of the Emperor *Valens*, Saint *Ambrose* of the Empress *Justinia*, Saint *Athanasius*, and Saint *Hillary* of *Constantine*, and in the first Ages *Elias* of King *Achab*; but this glorious

*Dixitque Dominus ad Moysen: Ecce constitui te Deum Pharaonis, & Aaron frater tuus erit Propheta tui.*

*Exod. 7. v. 1.*

*Fecit itaque Moses & Aaron sicut praeceperat Dominus. Exod. 7. v. 6.*

Title was given unto *Moses* by a particular privilege, when God from his own mouth established him for the God of *Pharaoh*, and when at the same time he gave him his Brother for a Prophet.

Presently after, this God, and this Prophet, I mean this *Moses*, and his Brother, who were instructed what to do, and concerning what was to happen, returned unto *Pharaoh*; and there *Moses* shewed him prodigies which were evident tokens of the power God had given him.

*Tulitque Aaron virgam coram Pharaone, & servus ejus, quae versa est in colubum. Exod. 7. v. 10.*

*Vocavit autem Pharaon sapientes, & maleficos, & fecerunt etiam ipsi per incantationes & Aegyptiacas & arcana quaedam similiter. Exod. 7. v. 11.*

*Projeceruntque singuli virgas suas, quae versa sunt in dracones. Exod. 7. v. 12.*

*Sed devoravit virga Aaron virgas eorum. Exod. 7. v. 12.*

First, having cast upon the ground the Rod he carried in his hand, it became spotted with Scales, and changed into a Serpent, which after a thousand little windings, extended it self at its full length, and walked in the presence of *Pharaoh*, who being surprised therewith, and not knowing the cause of this prodigious change, assembled the wise men of *Egypt*, that is to say, the Inchanters and Magicians, who had a minde to do the same that *Moses* did: And in effect, after some Charms, shewed Dragons; into whose shape, God had permitted them to Metamorphise their Wands, that it might appear what Magick could do, and how it deceives us by its Inchantments; as also to try the Constancy and Faith of *Moses*, and the *Hebrews*, who were present; and to teach us, That the Devil is but an Ape, who imitates and counterfeits Truth. In fine, God permitted it to confound these Magicians; for all their prodigies, and all their little Serpents, were instantly devoured by that of *Moses*.

Such is commonly the end and success of the Inventions and Master-peeces of the Devil; the beginning is always fair, the appearances have splendor, but they are but false Stars formed in a Cloud, Ciphers ingraven on Sand, and in a word, Phantasms and Idols, which have nothing real but falshood, or at least, what lasts but for a time.

Histories are filled with examples which prove this verity:



verily : But to exprefs what seems to me most important upon this matter, God, as I have said, often permits prodigious effects unto Cheaters and false Prophets for those reasons I newly touched. But that which astonisheth me the most, is that he often-times, and justly, makes use of them to harden hearts, and to blind certain spirits who are dazeled with the rayes of the Sun, and shut their eyes against the splendours of this beautifull Planet, to follow the smoak of a Torch of Sulphure and Rosin, carried by a Diabolical hand, and by some infernal spirit.

Prodigious effects  
of Divine Provi-  
dence.

Is it not a strange blindness, and a frightful obstinacy when the voice of a Devill is preferred before that of an Angell, and when more belief is given unto the illusions of an Inchanter than unto the words and Actions of a God, and a Prophet ? *Pharaoh* saw *Moses*, who changed his Rod into a Serpent, and this Serpent taking the form of a Rod. He sees the waters of *Nilus* and *Egypt*, which being stricken by it, are converted into bloud, and all the Fishes which dye therein : He persists notwithstanding in his first design, and in stead of humbling himself under the Omnipotent hand of God, under the Rod of *Moses*, and at the sight of these bloody waves which glided along the River *Nilus*, and had caused the death of Fishes, as it were, to advertise men of the like disaster ; he amuzed himself with the illusions of some Inchanters, who flattered him by shewing him some Prodigie, or rather some false Mask drawn over these truths.

Dreadfull obstina-  
cy.

*Et elevans Virgam percussit aquam Fluminis coram Pharaone, & servis ejus, quæ versa est in sanguinem. Exod. 7. v. 20. Et pisces qui erant in flumine, mortui sunt. Exod. 7. v. 21.*

However it be, this miserable wretch became like a Rock which derides a storm, like a Diamond which cannot be broken, and like that famous Buckler which bore for devise *I cannot be pierced* ; Hee was an insensible *Colossus*, who had Eyes and saw not, Hands and not able to use them, Feet though he could not walk, and who had a Heart invironed with blunted Arrows, and Darts which could make no breach.

a Pittifull state of an  
obdurate heart.

Behold

The picture of *Pharaoh's* heart.

Behold the true picture of *Pharaoh's* heart, which became so insensible amidst the Thunder-bolts which God darted at it, that at last it remain'd as cold as Marble, and as hard as Brasse, which all the waters of the Sea could not soften.

This is the Lamentable state of a hardned Soul; where we must observe that God was the cause of it, as *Moses* said, not by fastning his heart with the Chains of a fatall necessity, nor by captivating it under the power of Devils, and of the Hell it self of this life : But first in permitting this obduration, and leaving the bridle free to him, who afterwards like a wild and unruly Colt had no other guide, but his own giddiness, fury, and impetuositie.

Secondly, in staying the course of these Victories, and Conquering Graces, which create an amorous tyranny in us, and onely granting him but some fruitless favours, without which a man would not have the power, either to undertake, or desire what is necessary for his salvation.

Thirdly, in giving him Possessions, Glory, Empire and forces, which were like so many Bulwarks, in which this miserable wretch lives in security.

Fourthly, God hardned him by the Miracles wherewith he solicited his faith, who following the malice of a corrupted and pernicious *Will* was dazeled at the sight of them; and by over-sight wounds, which did but tickle the rage and fury of this resolved spirit, in stead of exciting him unto penance, and imprinting in him some sence of Love, Obedience, and Respect.

Frightfull sequence of obduration.

Now from hence spring the frightfull sequences, and the sad appertenances of the obduration of those who become Rebellious to the Lights of Heaven, first they shut their Eyes, and stop their Ears, not to see or hear, when it concerns their salvation.

Secondly, they triumph in evill, and iniquities are their most pleasing delights.

Thirdly,



Thirdly, the ordure of their crime cannot be cleaned, and their sin is like that of *Judas*, ingraven with an Iron Pen upon a Diamantine lamen.

*Scriptum stylo ferreo in ungue adamantino Jerem. 17.*

Fourthly, these are shameless people, and whose foreheads have less sense of modesty, than that of common strumpets.

*Frons meretricis facta est tibi, noluit erubescere. Jerem. c. 3. Considera opera Dei quod nemo possit corrigere quem ille despexit. Eccles. 7.*

Fifthly, they are incorrigible, and though God strike them, they yet deride all his chastisements, and then all the Counsells of men, all the complaints of their friends, and even the shame which reflects on their Parents and family cannot move them.

Sixthly, they are full of contempts, disdains, coldnesses, and funestous raileries.

Seventhly, they reside in the depth of the Abyss, into which they strive to draw all those that reach out their hands to help them.

Eighthly, all their habits are so inveterate, that we may sooner change the skin of a Leopard, and the colour of a Negro, than the least of their humours. Whence it comes, that the measure of their iniquities is full, and after these persons have passed even into the last degree of blindness and impiety, they abandon themselves unto the desires of their hearts, and their reason becomes a slave to all the motions of their Concupiscence.

*Cor durum est quod nec compunctione, scinditur, nec pietate mollietur, nec movetur precibus, nec cedit minis, quin etiam flagellis duratur magis.*

In fine, saith *St. Bernard*, if any one will have an Epitomy of all these miseries, and a picture to the life of an obstinate, inflexible and obdurate spirit, let him represent unto himself a heart which cannot be divided by the salutiferous waters of Compunction, nor heated by the flames of a holy Love, nor touch'd by the darts of Piety, nor made flexible by the allurements of an amiable entreaty, nor even affrighted by the horrors of the most dreadfull threats. He is ungratefull for the greatest favours, he derides the Counsells which are given him, he contemns the Judgements of the best understandings, he forgets what is past, he neglects pre-

*Cor durum est ingratum ad beneficia, ad consilia infidum, ad judicia severum, unvirectum ad turpia, inpavidum ad pericula, inhumanum ad humana, temerarium ad divina, praeteritorum obliviscens, praesentium negligens, futurorum improvidum, &c. Bern. lib. de sent consider. ad Eugenium.*

sent things, and cannot foresee what will befall him.

This impudent person is never ashamed even in the most infamous Actions; all dangers which make others tremble, render him more bold; and his insolence passeth yet farther: for he is timerarious even in what concerns God, and hath no more fear of him, than reverence towards men: whence it proceeds, that he would never cease to sin, if he did not first cease to live, and these terrors would never end, if Death did not set some bounds thereunto. Alas! what Death, what Life, what Man, what Devill, or at least what heart of Man and Devill, can be imagined in so detestable a condition?

*My God! give me then rather the heart of a Tyger, than so hard a heart, to the end if I cannot love thee with the heart of a man, I may take revenge on my self, with the heart of a beast, and make my heart the prey of my liberality; But if thy goodness cannot endure such a butchery, give me, O God, of my heart, a heart the most loving that ever was: Then will I immolate it to thee, and thou shalt be the Master of it for all eternity. At this instant then I Sacrifice my purest affections to thee; At this instant I will obey thy commands, and break for this cause with all creatures. This is to provoke, too long, the wrath of a Judge, to irritate the clemency of a Father, and to heap together a train of miseries, a treasure of anger and indignation. We must not then expect till the measure be full, till we be in the bottome of the Abyss, and covered with the dreadful obscurities of night, in which the torches of Love are extinguished, and the Lights of hope eternally put out. In fine, my God, burn, break, and consume my heart, for I choose rather to offer unto thee the flames and ashes thereof, than to see it insensible and incapable of loving thee.*



## CHAP. VIII.

## The Plagues of Egypt.

THE Law of Grace is not a Law of injustice, where all things are permitted, and where Vice remains unpunished. Witness the Cities which have been swallowed up in a night, and where the Elements have, as it were, conspired to consume places which served for retreats unto all sorts of impurities. Witness the Inundation of Ashes, the flames of Sulphure which issued forth of Mount *Vesuvius* about the year four hundred seventy and seven, in which *Europe* was almost absorpt for punishment of the Crimes wherewith it had been polluted, and whose flames could not be washed away, but by a deluge of fire, a rain of Ashes, and a Hail-storm of Flints, which was seen, as *Salvian* relates, to come out of the bottome of this Mountain, as if it had rent it self, and vomited forth its bowels, to serve as an instrument unto the Justice of its God.

*Vesuvius Campanie  
mons exusta evomuit  
viscera, nocturnisque  
in die tenebris om-  
nem Europæ faciem  
minuto contextit pul-  
vere.*

Witness also that dreadfull tempest which shook the whole Kingdome of *Naples*, and which hapned in the year three hundred fourty and three, under the government of *Fane*, the first of that name. *Vide Patriarcham.*

All these chastisements nevertheless were but light, and rather threats than punishments, if we compare them with those which in the law of Nature, and in the written Law laid desolate the whole Universe, or at least the beautifullst parts thereof.

Water began, and as it hath less respect in its disorders than the rest of Creatures, it spared but eight persons, who guided into the Ark the relicks of the world.

Afterwards Fire, which hath a more furious and violent nature than Water, fell suddenly upon four in-

famous Cities, where it left nothing but ashes and stench.

*Jobius monachus in  
Bibliotheca Photii.*

Behold the first revenge God took upon sinners, and to speak according to the opinion of a Learned Divine of the Primitive Church, These were the first Tremblings of the Earth.

The third was in the strange punishment of *Pharaoh*, commonly called The Plagues of *Egypt*, which hapned about the time of that famous deluge which drowned in a maner all *Greece*, and those excessive heats which almost consumed the whole Universe.

The number of these Plagues was Ten; a perfect number, and which denotes, That the punishment was to pass even unto extremity, since the offence had passed even unto excess.

*Fecit mirabilia in terra  
Egypti in campo Ta-  
neos. Psal. 77.*

As for the place where these Plagues began, the City of *Taniz*, the Metropolitan of *Egypt*, was first stricken with it; the disease came first from them, as out of a fatal spring, which afterwards spread it self with dread and terror over the Lands of that Empire.

I know not of whose hands God made use in this strange Ministry; nevertheless it is most probable, That he imployed therein those Spirits of Fires and Flames, which are the Instruments of his Wrath, and the Executioners of his severest Vengeances.

I cannot also determine how long they lasted, but following the Narration of *Moses*, it is credible, That their course was six or seven and twenty days.

Wherein God manifested his goodness and mercy, in the greatest height of his Justice; for he might have destroyed all *Egypt* in an instant, and made a dreadful Sepulchre of this infamous Kingdom: But he thought good to cast his Darts one after another, and to shew, That he was not onely a Judge, but also a Father; and that he had not onely the power and force to punish, but also the patience and sweetness to expect and mollifie those



those who notwithstanding became more and more obstinate, as we shall presently see.

CHAP. IX.

The Waters of Egypt turned into Blood.

IT is the ordinary course of the vengeance of Heaven, to punish sinners with the same weapons they use to assault it; And it is for this cause, (as *Theodore* observes) the River *Nilus* of which *Egypt* made a Divinity, and whose Crocodils she also adored, was the first field of battail in which God gave them the first alarm, with the first combats upon the waves and Billows of blood which bore the Murtherous colours of so great a number of Innocents as had been drowned therein.

First Plague.  
Quest. 19. in Exod.

*Solinus*. c. 35.

It may be said, that then the Angel whom *St. John* saw in his *Apocalyps*, powred into the waters of *Egypt* that mortall viall in which was the bloody water of the wrath and indignation of God.

*Apocalyp*. 16.

The River *Nilus*, saith *Artaban* increased excessively, and its waves seemed to have so much sense as to complain and call for vengeance against the cruelties of *Pharaoh*, as also to recall into his memory, that he had spilt more blood than needed to make a great River.

Now it was not onely of a vermillion colour and purpled, with some drops of blood, which had dyed the surface of Rivers and all ponds, but also all the waters of *Egypt* were turned into blood, which was the cause that all fishes dyed therein, not finding themselves any longer in their naturall Element.

Et elevis virgam percussit aquam fluminis coram Pharaone, & servis ejus, quæ versa est in sanguinem. Exod. 7. v. 21.

This was indeed a Triumph worthy of God and of his glory, to see *Moses* at his bare word putting the miraculous Rod into *Aarons* hand, and who having commanded him by order from his God to hold it over the water, he no sooner did it but instantly this

Dixitque Dominus ad Moysen: dic Aaron, tolle virgam tuam & extende manum tuam super aquas Egypti & super fluvios eorum ut vertantur in sanguinem.

body, though insensible, began to have sense in the quarrel of its Master, and testified by a change of Nature, and by a generall corruption, that there is nothing in the World which ought and may not arm it self against creatures, when it concernes the interest of their Creator.

No man ought then to wonder, if the water of *Nilus* and of *Egypt* takes the form of blood, if this blood putrifies, and if all the Fishes die therein: For God begins on the water to hold his justice-seat, and his Throne must be exposed under a bloody Canopy, and infectious vapours must be seen to rise under his feet, which are as the shadowes of those horrors and crimes which have been committed by this people.

Et fuit sanguis in tota terra Aegypti Exod. 7. v. 21.

Avertitque se, & ingressus est domum suam, nec apposuit cor etiam hac vice. Exod. 7. v. 22.

Feceruntque similiter malefici Aegyptiorum, in cantationibus suis. Exod. 7. v. 22.

Foderunt autem omnes Aegyptii per circuitum fluminis aquam ut biberent. Exod. 7. v. 24. Impletique sunt dies septem post quam percussit Dominus fluvium. Exod. 7. v. 25.

It is said, that a Diamond which hardneth under Hammers and Anvils is broken with blood.

The heart of *Pharaoh* is harder than the diamond, since being in the midst of a kingdome covered over with blood, it could not be softened; besides, he turned his Eyes from this verity, and that he might not hear the noise of this tempest, he retires into his House; there he strives to flatter the wound God newly gave him, resting satisfied to have seen his inchanters who had done some such like thing, but instead of changing water into blood they should have done better to have changed blood into water, to quench the thirst of the *Egyptians*, who half despairing, digged pits about the River *Nilus* to seek for water to drink, and who would at least have dyed in this sad affliction, if God after seven dayes had not stopt the torrents of his wrath, and staid the course of the Rivers of blood which poysoned and choaked that miserable people.



## CHAP. X.

## The Frogs of Egypt.

**S**Even days being flipt away, the Sky and the Waters of *Egypt* re-assumed their former Nature; But God at the same time manifested, that there were other weapons to assault the rage and fury of a man, whom Rivers of blood and slaughter were not able to satiate. The second Plague.

*Pharaoh* then being obstinate, and refusing to consent to the deliverance of the people of *Israel*, though he saw his whole Kingdom swimming in blood; and although God had advertised him by the mouth of his Prophet, That he was even ready to besiege him in his House, even in his own Bed, and at his Table, with an Army of Animals, which would bear no respect, either to him or any of his subjects.

In fine, All *Egypt* was in an instant covered with Frogs, which swarmed in so great numbers, as every drop of water, and every grain of earth, seemed to be changed into these troublesome Creatures, whose croakings were so piercing and continual, as they gave neither truce nor repose. *Et ebulliet fluxus ranas, quæ ascendent & ingredientur domum tuam. Exod. 8. v. 3.*

*Josephus* addes, That the waters became again corrupted, and that they fell even amongst their meats, which were so much infected by them, as men could scarce finde wherewith to eat or drink. Meats infected.

Which makes me believe, that this kinde of Frogs was not onely of those green ones which are commonly seen in the water, nor of those which *Pliny* calls Calamites engendred in Meddows and Moorish grounds, but that there were others which are termed Bush-Frogs, bearing on their heads certain horns, and which are full of venome.

This torment then was very cruel, and almost remediless; For though God permitted the Inchanters *Fecerunt autem & malefici per incantationes suas similiter, & duxeruntque ranas super terram Egypti. Exod. 8. v. 7.*

of

of *Pharaoh* to imitate this Prodigy, yet all they could do, served but to increase the noise and multitude of these little Tyrants who spared no man.

*Vocavit autem Pharaoh Moysen & Aaron, & dixit eis : Orate Dominum ut auferat ranas à me & à populo meo, & dimittam populum ut sacrificet Domino. Exod. 8. v. 8.*

This King who had not spoken one single word to obtain the cure of his first wound, now made Supplications ; and this proud man, who was so presumptuous and bold, as to demand the other day, who was this God of whom they spake unto him, dares not now speak unto him without an Intercessor, is inforced to address himself unto *Moses* and *Aaron* upon this occasion.

*My Friends*, saith he unto them, take pity, I beseech you, on me and my poor people, supplicate your God to free us from these troublesome Animals, and then I assure you, that I will dismiss all his people to offer Sacrifices to him.

*Dixitque Moyses ad Pharaonem : Constitue mihi quando deprecer pro te, &c. Exod. 8. v. 9.*

*Qui respondit, eras. Exod. 8. v. 10.*

*Juxta, inquit, verbum tuum faciam, ut scias, quoniam non est sicut Dominus Deus noster. Exod. 8. v. 10.*

*Et recedent ranæ à te, & domo tua, & à servis tuis, & à populo tuo : Et tantum in fluminibus remanebunt. Exod. 8. v. 11.*

*Fecitq; Dominus juxta verbum Moysi & mortuæ sunt ranæ, &c. Exod. 8. v. 13.*

*Congregaveruntque eas in immensos aggeres, & computruit terra. Exod. 8. v. 14.*

*Videns autem Pharaoh quod data esset requies, ingravit cor suum, & non audivit eos, sicut præceperat Dominus. Exod. 8. v. 15.*

We shall do, said *Moses*, what you demand ; but to the end, you may not believe, That the promise I am going to make you, is grounded upon any other consideration than God, upon whom moments and hours depend ; appoint the time, in which you desire I should give you satisfaction, and obtain of him for your self, and all your Subjects, deliverance from this evil which afflicts you.

Alas ! Answers *Pharaoh*, Let it be to morrow, and no longer deferred.

Well then, saith *Moses*, it shall be done, since you desire it ; and to shew you, that there is no power, nor greatness equivalent to that of the Lord, whom we adore ; To morrow these little Devils shall raise their siege from your Territories, and there shall not any of them be longer seen but in the Water.

In effect, as soon as *Moses* had offered up his Prayers for this end, all these legions died, and great heaps were made of them ; from which, as *Josephus* and *Philo* assure us, there issued so horrid a stench, that it even poisoned the whole Country.

But the Senses of *Pharaoh* were still so stupified, that,



that, as it is credible, he understood nothing; for he did not doubt to do as he had done before, and was not ashamed to falsifie the promise he had made unto God and *Moses*. This is just the custom of those who make Vows and Promises during their sickness, and afterwards when they are in health, think no more of it; but God derides their Sacrifices, and all their Prayers serve but to inkindle the fire of his Indignation.

CHAP. XI.

The Flies of Egypt.

**P***Isidius* in his *Hexameron* is ingenuous, when he Arms Frogs like resolute Soldiers, and Flies also, as so many Forlorn Hopes, who go to make war against *Pharaoh*, and his whole Court, and even in his Bed, and on his Throne.

In truth, we would not have easily believed, that Heaven had an intention to triumph over the Pride and Cruelty of a Prince, with Squadrons of Flies, and legions of Frogs, which notwithstanding formed the first Armies of the Great God of Battels; and the force he employed to render himself Master of all *Egypt*, was also to fight him every where, and to assault him, not onely in the water with a Naval Army, but also upon the Land, which was no sooner stricken by the miraculous Rod of *Aaron*, but presently there appeared a great Army of Flies, which arose like those Whirlings which are framed in the Air by Wind and Dust.

The third Plague.

*Et extendit Aaron manum, virgam tenens: percussitque pulverem terræ, et omnis pulvis terræ versus est in stiniphes per totam terram Egypti. Exod. 8. v. 17.*

Ridiculous Appearances.

This Accident might at first seem ridiculous, or at least so unconsiderable, that there would need but one puff to make it vanish: But these little Hobgoblins multiplied so fast, and they caused their stings to be felt with so much violence, as it was presently visible, that a hand more than Humane had ordered these Battalians,

and inspired so bloody an ardor into all these Animals.

Some one will perchance say unto me, what the Flie it self said in the Moral Discourse of the Slave enfranchis'd by *Augustus*, to wit, That they have neither shame, nor respect; and that they spare neither Men, nor Beasts, nor Princes more than their Subjects: But these Flies were so troublesome and furious, and they fed with so much eagerness on *Pharaoh*, and the *Egyptians*, that the *Hebrews* made a Proverb of them, calling all those who lived in the World on blood and slaughter, *The Flies of Egypt*. They entred, saith *Philo*, even into their Noses, into their Eyes, into their Mouths, and it seemed, as if Hell had vomited them forth as so many Devils.

*Aben. Sir.*

*Digitus Dei hic est.*  
*Exod. 8. v. 19.*  
*Feceruntque similiter*  
*malefici incantationi-*  
*bus suis, ut educerent*  
*scinipbes, & non potu-*  
*erunt. Exod. 8. v. 18.*

Nevertheless, it was an effect of the right hand of the Omnipotent, and even in the sight of the Magicians of *Egypt*: It was the Finger of God which had created them. All the effects also of their magick could not produce the like, nor shoot such Arrows and Darts, as Heaven did at *Pharaoh*.

O God! How insensible then is this King? and must this Army increase to heighten his disaster?

The fourth Plague.

This was but the third Plague which I would fold up under the same title with the fourth, not knowing how to finde tearms or names peculiar enough, and which may clearly distinguish the one from the other.

It is sufficient to know that God first assaulted *Pharaoh* by Rivers of Blood.

Secondly, With Frogs, thirdly and fourthly with Armies of Flies.

*Albertus Magnus,*  
*lib. 16. de animalibus,*  
*Ita describit scinipbes,*

But the first which appeared, were, as some have believed, of a particular Species, and of which, none like them had been ever seen till that time. *Albertus* the Great, affirms, That these kinde of Creatures had Wings and Heads like Flies, and Bodies like little Worms,



Worms, with a sting in their mouths, which they darted like a Javelin, chiefly into the softest, and the most humid parts of the Nose, to draw and suck thence the most subtle and pure Spirits of the Head.

Whatever may be said thereof, surely these were Flies of a miraculous kind, which, as *Philo* and *Origen* say, were most offensive and cruel; yet their stings did not pierce deep enough into the heart of *Pharaoh*, but it was further requisite to assail him with new Battalians, to see whether he would yield. It is true, That God might have raised Bears, Leopards, and Panthers against him, as well as Flies and Frogs: But it is for men to require great forces to supply their own weakness, whereas he that can do all of himself, hath need of nothing; and the most vile and meanest Creatures in the World, are able to do all things with him.

*Pharaoh* having again then refused to permit the people of *Israel* to depart, God besieged him the fourth time with all sorts of Flies; so that *Egypt* was full of them, except the Land of *Gessen*, where those *Hebrews* lived who were exempted by a particular privilege from God; who would distinguish his people from the *Egyptians*, and evidence unto them both, that their good and bad estate proceeded from him.

Whereupon *Pharaoh* commanded *Aaron* and *Moses* to come before him, and permitted them to Sacrifice upon his Territories, That they might appease the wrath of him, who so prodigiously afflicted him, and by such admirable chastisements; but they answered him, That they could not accept of this offer, by reason this were to expose the *Hebrews* to the hazard of their lives, and to be stoned by the *Egyptians* who abhorred the Sacrifices of Beasts, which were nevertheless the Victims whereof the people of *Israel* ordinarily made use.

Nevertheless, the fury of these little Soldiers

O o 2

which

*Induratumque est cor Pharaonis, & non audivit eos, sicut praeceperat Dominus. Exod. 8. v. 19.*

*Ecce ego immittam in te omne genus muscarum. Exod. 8. v. 21.*

*Faciamque mirabilem in die illa terram Gessen, in qua populus meus est, ut non sint ibi muscae. Exod. 8. v. 22.*

*Vocavitque Pharaon Moysen & Aaron, & ait eis: Ille & sacrificate Deo vestro in terra hac. Exod. 8. v. 25.*

*Et ait Moyses, non potest ita fieri: Abominabiles enim Aegyptiorum immolabimus Domino Deo nostro: Quod si mactaverimus ea quae colunt Aegyptii coram eis, lapidibus nos obruent. Exod. 8. v. 26.*

*Dixitque Pharaos, ego  
dimittam vos, ut sa-  
crificetis Domino Deo  
vestro in deserto. Ex-  
od. 8. v. 28.*

*Et ait Moyses : Egres-  
sus à te, orabo Domi-  
num, & recedet musca  
à Pharaone & à servis  
suis : Verumtamen  
noli ultra fallere, ut  
non dimittas populum  
sacrificare Domino.*

*Exod. 8. v. 29.*

*Et ingravatum est cor  
Pharaonis, ita ut nec  
hac quidem vice dimit-  
teret populum. Exod. 8.*

*v. 32.*

which wasted *Egypt* without relaxation, and chiefly *Pharaoh* seeing himself assaulted and assassinated by them on all sides, was at last enforced to give way to *Moses* going into the Wilderness, there to pay the duties of his Religion, and earnestly to invoke the goodness of God on his behalf. To which *Moses* consented, promising him, that this Cloud of Enemies, which persecuted him, should be quickly dispersed; upon condition notwithstanding he would no more deceive him, and retain his people: But the truce which followed, and the favor which was shewn by the Prayers of *Moses*, was no other than a new occasion this detestable King took to abuse the Patience of God.

## CHAP. XII.

### The Plague and Ulcers.

The fifth Plague.

**T**HE Plague is a fatal poyson, and pernicious to all Nature, which is ingendred in the Body by the disorder of Humors, and by the mixture of the Air with certain putrified and infected Atoms, which we draw in and swallow in breathing, and so go directly to the Heart, which is the Fountain of life, and as the Hearth on which the natural heat is nourished, which this poyson extinguisheth and consumes.

*Marcilius Ficinus in  
Epidem.*

Whence I conclude, with one of the most learned Physicians, and most subtile Philosophers which hath ever been, That the particular causes of this disease are commonly, either the Defections of the Planets, and especially of the *Sun* and *Moon*, or their Conjunctions, as of *Saturn* and *Mars*, or the Malignant Impressions of Comets and certain Meteors, which pervert the qualities of the Air, and which by the sequel of some over hot, and moist Winds, or else by immoderate Rains, or from some other effects, of which they are the Origin,



gin, raise Seeds of Putrification and horrid Vapors, which impoyson the Elements, and all other Bodies, into which they insinuate themselves.

Moreover, this Contagion may grow from too violent, and too immoderate excesses, in sleep or watchings, in repose or exercise, feasting or abstinence, but chiefly from disorder, which begets in the Humors of the Body, the Passions of the Minde, amongst which Love is a Wilde-fire and Brand of Hell, which inkindles a thousand Inflammations, a thousand Coals, and a thousand Plagues.

In fine, There are many particular causes of the Plague; and *France* may boast, That she hath had *Hypocrates* and *Galens* who have even pierced the source of this disease; and all generally conclude that amongst all Maladies, this hath something I know not what of Divine: In a word, it is ordinarily the scourge of Heaven, of which, we must not often seek out other causes than God. And these were the Arms wherewith he made himself to be felt in *Egypt*, which became more insensible by the strokes of *Aarons* and *Moses* Rod. *I will lift up my hand*, saith he, *over the Fields of Egypt, and the Plague shall choak its Horses, its Oxen, and Sheep. And that which will be more Prodigious, the Herdages, and the Flocks of the People of Israel shall receive no damage by it.*

Particular causes of the Plague.

*Ecce manus mea ibit super agros tuos: Et super equos, & asinos, & camelos, & boves, & oves, pestis valde gravis. Exod. 9. v. 3. Et faciet Dominus mirabile inter possessiones Israel. Exod. 9. 4.*

In such a case, Remedies are useless, all the Aspects of the Planets are malignant, the whole Air is contagious, the most solid Meats corrupt, the best Wine is converted into poyson, Purgations made of Saffron, Mirrhe and Aloes prove mortal, all the Doses of Mithridate serve but to inkindle the fire, and all the fumigations of Incense, Juniper and Turpentine make but a gross smoke, which causeth blindness to march before death.

In vain then doth *Pharaoh*, and his Inchanters strive to quench these Flames, because they are inkindled by a

Unprofitable Labor,

Hand which can in a moment consume the whole World, and after remake it just as it is; and it is this Hand which gives vertue unto Herbs, and without which, all Medicines are converted into poison.

*Mortuaeque sunt omnia  
animantia Aegyptio-  
rum. Exod. 9. v. 6.*

Behold the Hand of God, and who ever would know the force and rigor of it, let him see, how in one day it makes a bloody Butchery of all the Animals which are found in *Egypt*.

This was the fifth Plague of *Pharaoh*.

The sixth Plague.

The sixth which followed, happened in the same manner.

*Et dixit Dominus ad  
Moisen & Aaron:  
Tollite plenas manus  
cineris de camino, &  
steterunt coram Phara-  
one, & sparsit illum  
Moises in caelum, fa-  
ctaque sunt ulcera ve-  
sicarum turgentium in  
hominibus, & juven-  
tis. Exod. 9. 10.  
Videbatur unum ul-  
cus à vertice usque  
ad fines pedis. Philo.  
Nec poterant malefici  
stare coram Moise  
propter ulcera quæ in  
illis erant. Exod. 9. v.  
11.*

God commanded *Moses* and *Aaron* to fill their hands with Ashes, and then to cast them into the Air, the which *Moses* had no sooner done, but presently after there was formed in the Eyes of *Pharaoh*, and of all *Egypt*, as it were, a vast Cloud of Dust, which pouring down it self, and falling on their Bodies, covered them with certain tumors, and with a general ebolition, which breaking the Skin, made the whole Body but as one great Ulcer, the smart and pain was so extreme, that the Magicians of *Pharaoh*, who had been stricken with it, could hardly remain in his presence: But notwithstanding all this, neither they nor their Master became wiser than before.

### CHAP. XIII.

*The Hail, Storms, Lightnings, and Thunders.*

*Hist. Tripart. lib. 7.  
v. 22.*

The seventh Plague.  
*Lib. 10. c. 20. An.  
Dom. 406.*

THE Ecclesiastical History assures us, That three hundred sixty and nine years after the Birth of *Jesus Christ*, there fell in *Constantinople* a showre of Hailstones, and that a while after there arose in the same City almost the like storm, which was doubtless a punishment



punishment for the Vices and Impieties, which insensibly rendered this famous Town a *Moscho* filled with horrors, and a *Seraglio* with the most abominable impurities: A long time after, the City of *Cremona* was beaten with Hail-stones, which were as great as Hen-eggs; and scarce hath an Age passed since this dreadful Tempest which fell in the Countrey of *Bolonia*, during which, a great Rain of Blood was seen, with so frightful a Hail, that each stone was found to weigh one and twenty pound.

Lodovic Clavitelli-  
us, fol. 260.

Idem An. Dom.

Now it is not to be doubted but such effects, commonly speaking, and as they usually happen, cannot proceed from any natural cause, but we should speak like Atheists, in denying, That he who at the end of the World shall cause Hail, Snow, and Thunder, to march before him as Messengers of his Wrath, did not before make use of them in several Ages, either to intimidate or punish his Adversaries; and consequently, that he formed them in an instant as great Prodigies, which spring from a supernatural source.

Such was then the Hail which fell upon the Land of *Egypt*, in so great a quantity, and with so much violence, that all that chanced to be in the Fields were stricken by it, and there was neither man nor beast which could save themselves from it.

This was the seventh scourge of *Egypt*, and that wherein God especially began to cause the rigor of his Arm, and the weight of his Hand to be felt.

Go then again unto Pharaoh, saith he unto *Moses*, and let this inflexible person learn to bowe under my Laws; for I am resolved at his cost to make my Power and Authority thunder out, to the end, it may be every where known, that I am his Lord and God.

At the same time, the hour was suspended for punishment.

The next day, at the prefixed time, and in the same moment which had been appointed, the Air began to melt

Pluitque Dominus  
grandines super terram  
Egypti. Exod. 9. v.

23.  
Et percussit grando in  
omni terra Egypti  
cuncta quæ fuerunt in  
agris ab homine usque  
ad iumentum, Exod. 9.  
v. 24.

*Et Dominus dedit tonitrua, & grandinem, ac discurrentia fulgura super terram. Exod. 9. v. 23.*

*Tantaque fuit magnitudinis, quanta ante nunquam apparuit in universa terra Egypti. Exod. 9. v. 24.*

*Et grando & ignis mista pariter ferebantur. Exod. 9. v. 24.*

melt into so prodigious and thick a Hail, that *Egypt* had never seen any thing like it: That which rendred the accident more dreadful and strange, was the noise of Thunder, and the frightful mixture of Air, Fire, Lightnings, and Rain, which made throughout this unfortunate Countrey an Abyss of horror and misery. I leave you to think what dread and affrightment must this Prince have, who had inkindled all these fires, and raised all these storms over his own head, and that of his subjects.

Alas! How frail are the Scepters of this World? how weak is the splendor of Crowns? and how little resistance have Thrones? since there needs but one furious clap of Thunder, but one deluge of Rain, one Lightning in the Clouds, one Wind, one Storm of Hail, one Exhalation, or some Vapor, to ravage, to destroy, to drown, to bury in a Tomb of Ashes and Flames, all these proud Colossusses, and those vain Idols which men use to adore.

*Videns autem Pharaon quod cessasset pluvia, & grando, & tonitrua, auxit peccatum. Exod. 9. v. 34.*

*Nec misit filios Israel, sicut praeceperat Dominus per manum Moysis. Exod. 9. v. 35.*

Nevertheless, albeit Heaven is always armed with Fires, Flames, Thunders, Lightnings, and Thunderbolts against *Egypt* and *Pharaoh*; yet all these Tempests did onely shake this Rock, but could not overthrow it; for scarce did the calm appear, but presently this hardned Spirit reassumed his former designs, and, as if nothing had passed, he continued to retain the people, to whom God nevertheless was willing to give Liberty.



CHAP. XIV.

The Grasshoppers of Egypt.

**B**Ehold, saith *Rupertus*, what are the Armies of the God of *Pharaoh*, Frogs in the Van, Flyes in the Main-body, and Grasshoppers in the Rere; but to speak truth, all those prodigious Squadrons would have been very weak, if he that formed them with his own hand, had not marched in the head of all these Regiments.

*Rupertus hic.*

Fourth Plague.

Now it was with a Southern hot and stifling wind, these last battalions were raised, composed of Grasshoppers, in so great number that *Egypt* was wholly covered and wasted by them.

*Ego inducam cras locustam in Fines tuas quæ operiat superficiem terræ. Exod. 10. v. 4.*

I know that intire Provinces and Kingdomes have been infected by such creatures, and if *Pliny* speaks truth, some of them have been seen in the *Indies* three foot long, and in so great abundance, that the Sun was shadowed by them: *Italy* and *Africa* also have been very often tormented by them, and the *Cyreneans* had a Law which obliged them to warr thrice every year against Grasshoppers, first breaking their Eggs, then stifling them when they were disclosed, and in fine persuing them on all sides, when they were hatched. For the same reason there was an Ordinance in the Ile of *Lemnos*, by which every inhabitant was enjoined to bring every year a certain Number of them, which he was to kill with his own hands. However it were, this Authour said true, when he calls this sort of Animals, a Plague and scourge of Heaven: for this was a Mortall wound which *Pharaoh* felt no less rigorous than death it self.

*Deorum ira pestis hæc esse intelligitur. Plinius.*

And when he saw himself on all sides assailed by them, and that they did gnaw even into the substance of Trees, he conjured *Aaron* and *Moses* to ask in his behalf a

*Corrodit enim omnia ligna quæ germinant in agris. Exod. 10. v. 5.*

P p

deliverance

*Quamobrem Pharaos  
vocavit Moysen &  
Aaron, & dixit eis,  
peccavi in dominum  
vestrum, & in vos.  
Exod. 10. v. 16.*

*Sed nunc dimitte pec-  
catum mihi hac vice,  
& rogate Dominum  
Deum vestrum, ut  
auferat à me mortem  
istam. Exod. 10. v. 17.  
Cruel perfidious-  
ness.*

*Egressusque Moyses  
de conspectu Pharaonis  
oravit Dominum,  
Exod. 10. v. 18.*

*Quo flare fecit ventum  
ab occidente vehemen-  
tissimum, & arreptam  
locustam projecit in  
mare rubrum. Exod.  
10. v. 19.*

deliverance from this mischief, which he stiled death; confessing afterwarde that he acknowledged his fault, and most humbly demanded pardon for it.

Alas ! how often doe we promise to forsake our Errours, and never more to provoke the wrath of God? how often doe we say during Sicknes, Health will afford Remedy to our sins? we weep upon our beds, we beat our breasts, we ask pardon, we call the Saints of Paradise to our aid. O strange ! God, who sees the heart farr from a perfect resentment, and a generous repentance, seemes nevertheless to be moved at the noise of these sighes and tears, and of all these dissimulations ; His goodnesse cannot be wearied, and his clemency enforceth him to hear and grant at last the petitions of a Just man who prayes for some Reprobate.

Behold *Moses* imploring God for *Pharaoh*, he knows that the Graces his divine Majesty shall impart unto this impious person will fall uneffectually into his heart, like dewes upon some Rock, and that quickly after, this Apostate will return unto his former wayes.

It imports not ; *Moses* no sooner raised his Arm, and stretched out his Rod over *Egypt*, but instantly a cold, moist, and Western wind hapned to blow with so much violence, that it carried away all the Grasshoppers into the Sea.

## CHAP. XV.

### *The Darknes of Egypt.*

*Magna sunt enim ju-  
dicia tua Domine, &  
inenarrabilia verba  
tua, &c. Sap. 17. v. 1.*

**M**Y God ! said *Solomon*, I confesse that the depth of thy judgements is incomprehensible, and that the height of thy thoughts is rather understood by silence than discourse : It is yet the stone of scandal, and the most fatal Rock on which Faith is very often seen



seen to suffer a dreadful shipwrack, and reason remains yet insensible, though it beholds on every side a thousand prodigies, and a thousand miraculous effects, which might serve as a Watch-Tower to guide it into a secure Haven. Nothing seems to be beyond the reach of an incredulous minde, and *Egypt* at present can hardly believe what it cannot conceive. This blinde Nation would willingly attribute unto Chance, or at least unto Nature, the punishments which are laid on them by the Great God of Heaven.

But it is no wonder to see a people following the example of their King. I am more astonished at this obstinate Prince, who notwithstanding all these still bleeding wounds, and by which he saw all his Subjects slain, could perswade himself, That no force was able to constrain him to release these poor people, which he detained in a most unjust Captivity.

The Thunders and Lightnings of Heaven had but dazling Clarities, which but slightly struck the eyes of his minde.

It was requisite then to bury him alive in darkness, and make him a Sepulchre of one night, which lasted the space of three days.

God commanded *Moses* to lift up his hand towards Heaven, and presently all *Egypt* was covered with such a thick and dreadful darkness, that it was even palpable, and this detestable Kingdom seemed to become a prison full of blinde and paralitick men, who could neither see one another, nor move from the place in which they had been surprised.

They were all Captives under the rigors of a holy Justice, which casting these Criminals under shades, furnished the *Hebrews* with lights, which were to conduct them unto Liberty.

The Houses of *Egypt* were obscured with darkness, and resembled Tombs, in which they were imprisoned. Their punishment, saith the Wiseman, was suitable to

*Extenditque Moyses manum in calum, & facte sunt tenebrae horribile in universa terra Aegypti tribus diebus. Exod. 10. v. 22.*

*Nemo vidit fratrem suum, nec movit se de loco in quo erat. Exod. 10. v. 23.*

*Ubiunque autem habitabant filii Israhel, lux erat. Exod. 10. v. 23.*

*Digni quidem illi carere luce, & pati carcerem tenebrarum, qui inclusos custodiebant filios suos, &c. Sap. 18. v. 4.*

*Nam etsi nihil illos ex monstris perturbabat, transu animalium & serpentium sibilations commoti, tremebundi peribant, &c. Sap. 17. v. 9.*

the horror of those crimes, wherewith they were polluted in the obscurity of Caves, and Subterranean places where they thought to shun the sight of him whose eyes illuminate the purest Clarities of the Heavens.

In this dreadful state they were terrified by Specters which flew before their eyes; they had sometimes the use of their sight to be affrighted by these tenebrous Phantasms; every where they were in fear, and followed by terrors, which troubled their guilty Consciences. They also heard dreadful noises, which made them even die with fear; and the hideous shapes which were presented to them amongst these dreadful noises, so lively affrighted them, that for their last remedy, they desired nothing but Death.

This horrid night could not be dissipated by the Rayes of the Sun and Moon, and notwithstanding the fires which were kindled on all sides, nothing but black vapors appeared, which were so sensible, that men might even feel them; but the Lightnings which from time to time withdrew these black veils, represented to them such strange forms, that they then imagined to see what had never been. The most Learned were the most confounded, and the Diabolical Art of Inchanters found real matter for Humiliation.

This infamous and proud Art appeared but meer folly, and the Errors of it better discovered themselves in that night, than in all the precedent days. The deceit of the Magicians was never more shamefully decryed; For all the promises they had made to free Egypt from all sorts of diseases, were changed into confusion. The prodigious effects whereof they published themselves to be Masters, appeared chiefly in their astonishment, which was so excessive, that they scarce knew themselves: And as their eyes saw nothing but Specters and Phantasms, their ears heard nothing but the cries and roarings of Beasts, which contributed to their affrightment.

*cum sit enim timida  
iniquitas, et testimonium  
condemnationis; semper enim præsumit  
severa, perturbata con-  
scientia. Sap. 17. v. 10.*

*Aliquando monstrorum  
exagitabantur timore,  
&c. Sap. 17. v. 14.*

*Et ignis quidem nulla  
vis poterat illis lumen  
præbere, nec siderum  
lucida flammæ illa-  
minare poterant illam  
noctem horrendam.*

*Sap. 17. v. 5.*

*Apparebat autem illis  
subitaneus ignis, timore  
plenus; & timore  
perculsi illius, quæ non  
videbatur, faciei, æstimabant  
deteriora esse  
quæ videbantur. Sap.  
17. v. 6.*

*Et magicæ artis appo-  
siti erant derisus, &  
sapientiæ gloriæ correptionis  
cum contumelia.*

*Sap. 17. v. 7.*

*Illi enim qui promitte-  
bant timores & pertur-  
bationes expellere se ab  
anima languente, hi  
cum derisus pleni timore  
Languabant. Sap. 17.*

*v. 8.*



In vain was it for them, to shut their eyes against all these Visions, their fancies were too full of these shadows, and they were, in a manner, constrained to see all the objects, wherewith the imagination could be disquieted. Behold the dreadful state wherein these unfortunate people remained, during the excess of so horrid an obscurity, which lasted for the space of three days; and that which ought to appear more strange, was, That amongst these tenebrous Exhalations, and these shadows of Hell, their mindes were even darkned, and their understandings became no less blinde than their eyes. Briefly, they suffer both in Body and Soul such Convulsions and tortures, as cannot be expressed. All that were shut up in this Labyrinth, resembled Gally-slaves tied by a chain of darkness, which held them as fast as if it had been of Iron. In this slavery, they were tied by invisible enemies, which the Wiseman describes under the figure of a Whirl-wind, which grumbleth in the Air, or of a rapid torrent, which makes a Sea of the Fields, or of a Rock which cleaves, and is broken into shivers by the violence of a storm, with a dreadful noise, which continues until it fall into the bottom of some precipice.

Now all this was but a rough draught, and a sign of the horrors, which after the expiration of some ages, and revolutions of the Sun and days, were to produce a night, which shall never enjoy light, and a general eclipse, which shall endure for all Eternity.

Then all the Evening and Morning Stars shall be veiled, and the Inhabitants of Egypt, the obstinate Souls, and the hardned Hearts, shall feel nothing but animated Shafts and killing Darts, which the Eye of a just Vengeance shall cast in the midst of darkness, to mark out these destroying Ciphers and Characters with more reason than they were heretofore ingraven on the Gates of the Prison of a certain person, whom a sad and furious despair had transported to kill himself,

*Una enim catina tenebrarum omnes erant colligati; sive spiritus sibilans, aut vis aquae decurrentis nimium, Sap. 17. v. 17. Aut sonus validus precipitatarum petrarum, &c. Sap. 17. v. 18.*

after he had exercised all manner of cruelty on his own body. *O night without day! O death without life, evil without remedy, torment without end, eternall darknesse!*

*Sanctis autem tuis  
maxima erat lux, &  
eorum quidem vocem  
audiebant, & quia  
non & ipsi eadem passi  
erant, magnificabunt  
it. Sap. 18. v. 1.*

But the *Israelites*, the Children of light, and they that walked amongst the splendours of virtue and sanctity, shall have no share in this great obscurity; they shall enjoy an ever-shining brightness, and whilst the *Egyptians* shall houle like despairing men in the Abyffe of their darkness, they shall magnifie the ineffable grandures, and the most powerfull bounties of him who is able at the same time to reward the innocent, and punish the guilty, and causeth the Sun to rise under the feet of Saints, whilst he inkindles his lightnings and comets over the heads of the wicked.

Such will be the great day and night, full of hor-  
rour and miserie, in which light shall apparently de-  
cay, and ashes and dust shall ascend even as high as  
the heavens, there to form more beautifull and radiant  
planets than those which at present expresse their Pomp  
with so much magnificence and splendor.

O my God! be thou then the Sun of my Soul that  
I may goe alwaies increasng from one light unto an  
other, and that I may never be envelop'd in this night  
with the *Egyptians*, but that I may without limit,  
without measure, and without obstacle, enjoy those  
blessed aspects, and those luminous glances, which make  
the day of dayes and of eternity.

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## CHAP. XVI.

### *The Death of the First-born of Egypt.*

Timockes.

**W**E must acknowledge that the Philosopher  
who called Death the Center of punishments,  
and the last extremity of all evils, had as just reason,  
as



as that Prince, who after he had sought out all wayes to terrifie his people, who had taken up armes against him, resolv'd at last to have one great Skeleton carried in triumph, which held a Hand of Justice and a Sith, after which, and the sounding of Trumpets, an Herauld was so clothed in black and covered with a large cipres veil wrought with Thunderbolts and crowned darts who proclaimed that this Queen was unpittifull, and that she intended speedily to make a horrid Sepulchre of a great kingdome.

But this funerall pomp was not fully ended, when the most mutinous and most seditious appear'd, who ask'd pardon, and esteemed themselves more happy to fall into the hands of a king who might chastise them without depriving them of life, than of a Queen who cannot punish but with death. It was, I beleeeve, for the same reason *Togaris* the Phyfician of *Leon* the *Armenian* cured all the maladies and pains which extended not unto the dissolution of the body and soul. In effect, there is nothing so terrible and dreadfull as death, and God himself hath never erected more tragick Theaters than when he would cause this cruell Tyrant to march, which makes all the Catastrophes of life, and after many combats and actions at last destroys creatures without any possibility of their foreseeing the place or moment of their destruction.

Hear then it is where after a war of all the Elements, and a duel of totall nature against the Egyptians, these miserable wretches will find at length a revenging hand, which is ready to cut off the first fruits of their Mariage, and the most amiable delights of their family.

Warr of all the Elements.

Methinks I hear the Herauld already pronouncing the sentence, and condemning the first-born of *Egypt* unto death : It is *Moses* who speaks, or rather our Lord by his mouth ; For he is but the Eccho of his voice, and the instrument of his most holy and severest decrees.

To

*Media nocte ingredi-  
ar in Aegyptum. Exod.*

*11. v. 4.*

*Et morietur omne pri-  
mogenitum in terra  
Aegyptiorum à primo-  
genito Pharaonis qui  
sedet in solio illius,  
usque ad primogenitum  
auxillæ quæ est ad mo-  
lam, & omnia primo-  
genita jumentorum.*

*Exod. 11. v. 5.*

*Cum enim quietum  
silentium con ineret  
omnia, & nox in suo  
cursu medium iter ha-  
beret, Sap. 18. v. 14.*

*Omnipotens sermotuus  
de cælo à regalibus  
sedibus, durus debel-  
lator in mediam exter-  
minii terram profuit,  
Sap. 18. v. 15.*

*Gladius acutus insimu-  
latum imperium por-  
tans, & stans reple-  
vit omnia morte, &  
usque ad cælum at-  
tingebat stans in ter-  
ram, Sap. 18. v. 16.*

To thee Egypt, and to thee Pharaoh, God will ma-  
nifest by this blow that he is thy God; that is to say, not  
only most good, but most just and most powerfull; behold  
the last of dart of his wrath which is ready to be cast upon  
thy Palace and upon thy Empire, and then a sad neces-  
sity, and an extreme disaster will oblige thee to doe by  
constraint what thou oughtst to doe through sweetness;  
when all Egypt shall be buried in a profound sleep, The  
Angel of God shall goe into all houses, and his revenging  
Sword will have no more respect for him who should one  
day ascend a Throne, and bear the Crown of a King, than  
for the meaneest of thy vassals, or beasts, of which he shall  
choose the first-Born to Sacrifice unto his indignation.

But who could have ever painted out to us a face  
covered over with so many horrors, if after the first  
colours which have been laid, Moses the most learned  
and prudent of men had not been pleased to add some  
touches of his pencill unto this dreadfull image?

It was even in the midst of the Night saith Solomon,  
that this ineffable Word, to whom all is possible, de-  
scended from the height of the Imperiall Heaven,  
and thundred over this abominable Land, which was  
chosen as the Theatre on which the bloody spoyles  
of the rage and obstinacy of Egypt were to be seen.

It carried a two-edged-Sword, which transpierced  
on every side without pittie, and this Sword was no  
other than this irrevocable decree which was as soon  
executed as pronounced in Egypt, filling the whole  
Country with horrors, desolations and deaths. The  
exterminating Angel went from dore to dore, and  
when any one dore was found whose Threshold was  
not sprinckled with the innocent blood of the Lamb,  
he entered, and having drawn the curtains, and search'd  
the beds in which the first-born of Egypt reposed, he  
made upon their lives a bloody proof of Gods indig-  
nation and wrath.

In fine, There was no family in which they deplored  
not



not some Infant slain by this merciless Executioner of Gods Decrees. This punishment was so universal, that both Lord and Vassal mourned for the same accident, and therein the usage of the people differed not from that of their King. So that such as remained alive could not receive consolation from any person, since all had need thereof, and they could not rest satisfied, even with rendering the last duties unto their dead, so disconsolate they were; and their own grief joyned with that of their Allies, Friends, and their neereſt Kinred did ſcarce permit them to be attentive to their own miſery. A more general and ſenſible deſolation was never ſeen; for all this great and flouriſhing Empire did ſwim in tears, and almoſt in a moment all its hopes were ſeen extinguished in blood. Beſides, all theſe diſaſters hapned for no other cauſe, than for not having believed what was denounced to them, and confirmed by ſo many exemplary and prodigious Chaiſtſements, wherewith they had been lately afflicted. It muſt be granted then, that all theſe tribulations and puniſhments were the inevitable effects of the Finger of God; in this laſt miſfortune, whereby the *Egyptians* ſaw themſelves deprived of their Eldeſt ſons, they could not deny, but that the *Iſraelites* were under the Protection of the Almighty, and from that time they promiſed to conſent unto their departure.

Neque enim erat domus, in qua non jaceret mortuus. Ex od. 12. v. 30.

Urgebantque Aegyptii populum lexire de terra velociter, dicentes: Omnes moriemur. Exod. 12. v. 33.

Behold the degrees, by which Vengeance goes aſcending even unto the height; we ſee ſome marks of it in the Clouds, which never break in pieces before they caſt forth ſome Lightnings, which carry the firſt tidings of the approaching ſtorm. Indications of a Tempeſt are alſo ſeen upon the Sea, and there is no deſcription in all Nature, of Gods Juſtice and Wrath, which hath not its peculiar place to arrive unto exceſs, and which doth not firſt give ſome wound, before it giveth death: But alſo when Threats have proved fruitleſs, and the Darts thrown by a gentle hand, ſerved

Degrees of Vengeance.

A fair subject of  
Meditation.

onely to invenome the disease, and inflame the wound, Patience and Mercy, which are the faithful companions of Justice, retire; and instantly, the Heart, from whence a great stream of Milk was seen to issue, converts it self into a torrent of Gall; and the Hand which held Palms and Crowns, Darts nothing but Lightnings and Thunder-bolts. Divine Justice resembleth that Dragon in the *Indies*, which first casts the Darts of his Teeth and Tongue, as so many little Javelins; afterwards he cuts and tears the Skin; and then if a man doth not give way to him, and cast himself at his feet, he kills and eats even to the bones. We must be then foolish, even unto madness, to oppose God. True Wisdom consists in rendring our selves so pliant unto his commands, that we must never so much as provoke his mildest Vengeances; otherwise we shall see our selves at last assaulted by all sorts of enemies. The Air, the Earth, the Sea, Angels, Men and Beasts, will arm themselves to punish so unworthy a Rebellion. Alas! My dear Reader, whatever thou be'st, fix then a while thine eyes and minde upon this Scene, and do not expect till God afflict thee with the last of his Plagues: If thou art be-nighted, and under the obscurities of a dismal blindness, pass not even to those mortal darkneses, where the Stars are extinguished, and where after the death of the first-born, we our selves must die and be buried under the Billows of an Ocean, where no calm can ever be, and where we remain in a flux and reflux of such miseries as will never end.



CHAP. XVII.

The Paschal Lamb, and the departure of the Children, of Israel out of Egypt.

**I**T was about the beginning of the night, in the midst whereof there hapned a general massacre of the first-born of Egypt, that the Hebrews made that famous Feast, whereof the bloody remnants, and unfortunate spoils, served to mark on the side of their doors, and on their thresholds, the Safeguard of their whole Nation. It was on the fourteenth day of the Moneth, which they called *Nisan*, when the Moon was directly opposit to the Sun, and equally shared with him the Empire which they possess in the Heavens, that they celebrated this admirable Sacrifice, which was one of the most expresse and lively Figures of that which *Jesus Christ* presented unto his Father upon the Tree of the Cross.

Now to know what order was observed therein, and what Ceremonies were used.

First, God had commanded *Moses* to publish unto all his people, That on the tenth day of the Moon, of the first Moneth, every Family should have a Lamb in his house, and that four days after it was to be Sacrificed without breaking any part of his bones.

Secondly, It was to be a Male, and not a Female.

Thirdly, It was to be but a year old.

Fourthly, It was to be without blemish or defect.

Afterwards, the Thresholds of the Doors and Houses where this Feast had been kept, were to be dyed with his blood. It was also ordained, That this Lamb should be eaten, neither Boiled, nor Raw, but onely Rosted with Unleavened Bread, and with Wilde Lettice, in such sort, as neither Feet, Entrails, nor Head must remain, at least, if any were left, it was to be thrown into the fire.

Loquimini ad universum cœtum filiorum Israel, & dicite eis: Decima die mensis hujus tollat unusquisque agnum per familias & domos suas. Exod. 12. v. 3.

Erit autem agnus absque macula, masculus, anniculus. Exod. 12. v. 5.

Et sument de sanguine ejus, ac ponent super nervumque posticm, &c. Exod. 12. v. 7.

Non comedetis ex coctum quid, nec coctum agnum, sed tantum assum igni, &c. Exod. 12. v. 9.

Si quid residuum fuerit, igne comburetis. Exod. 12. v. 10.

*Reins vestras accinge-  
tis, & calceamenta  
habebitis in pedibus,  
tenentes baculos in  
manibus, & comedetis  
festinanter. Exod. 12.*

*v. 11.*

*Erit autem sanguis  
vobis in signum in æ-  
dibus in quibus eritis,  
& videbo sanguinem,  
& transibo vos, &c.  
Exod. 12. v. 13.*

Representations of the  
Lamb.

Mysteries hidden  
under the Paschal  
Lamb.

Concerning the Ceremony which they obliged to observe at this Feast, They all ought to be in a posture of taking a journey at their rising from the Table, and like Travellers to have their Reins girt, shooes on their Feet, and Staves in their Hands.

The Law also enjoyned this repast to be made in haste, and that every one should be careful to keep the blood of this Lamb, to mark the place where he lived; to the end, when God should pass about midnight before their doors, to destroy all the first-born of Egypt; seeing this blood, he might pass further, and be touched with Compassion for the Afflictions of his people.

But to what purpose were these marks, and this blood upon the doors? What! Can there be any thing hidden from him, who beholds in his Word; and in himself all that is, shall be, and hath ever been?

This was then but a Sign, and an Image by which the Eternal Father was pleased to manifest, That whosoever should be marked with the precious blood of this Lamb, ought not to apprehend any danger. And truly, if the blood of Bulls and Goats, and if the Ashes of a Red Heifer, which were cast upon those who had contracted some uncleanness, had the power to absolve offenders, at least before the eyes of men, and if they put them in a condition to partake of the common Sacrifices with others; with how much stronger reason ought the Blood of *Jesus Christ*, who is the same Innocence, and hath been sacrificed for sinners upon the Altar of Mount *Calvary*, after he had given his Body for food, and his Blood for drink, to be more efficacious for cleansing our souls from all sorts of impurities. It is for this, he hath acquired the title of the *Mediator* of the New Testament; and in like manner, where the Old Law was confirmed by Ceremonies of Blood, it was onely to prefigure what was to be done in the Mysteries of the New.

We must then onely understand by the Banquet,  
and



and Sacrifice of the Paschal Lamb, the Sacred Myſtery of the Paſſion, and the Adorable Sacrament of the moſt Holy Eucharift, in which the Lamb was maſculine and yong; that is to ſay, Conſtant and generous, though tender and delicate. He was without ſpot or ſtain, being the Ransom for all ſinners, and his Bones were not broken to teſtifie his ſtrength and courage, which were not overcome by the rigor of torments. He was roſted in the Ardors of his love, and ſuch onely have eaten him boiled in cold water; who out of meer curioſity, without the flames of Charity, and the lights of Faith, or without Humility, have eaten him, and meaſured his Infinite Grandeurs, by the lowneſſes of their mindes.

Moreover, This Lamb ought to be eaten with Azim Bread, without any mixture of Leaven. Behold an entry into the Feaſt of the Supper, where he ought to be taken with a pure Conſcience, and a mouth which hath been purified by bitter Lettices; that is to ſay, With dolourous tears, and waters diſtilled by the hand of penance. It is there where we ought to gird our Reins; for otherwiſe a God of Purity would abhor to enter into an unclean Habitation, into an unchaſte Soul, and into a Body which ſerves for a retreat unto the moſt mercleſs enemies of Vertue and Chaſtity.

We muſt have Staves in our Hands, and Shooes on our Feet like Pilgrims, which paſs along and ſeek an abode elſewhere, than in a forrein Country, where we muſt quit all we have, or elſe either ſoon or late, be forſaken by them.

Let us make haſte then, and remember, I beſeech you, that this very day may be our Paſchal, and our paſſage from Earth unto Heaven. What ſtays us in the World? our Parents will paſs away, or elſe are already gone before.

Our Friends are not here beneath; for the Earth hath none but infidel, perfidious, and envious people.

Qq 3

In

*Septem diebus azyma comedetis; in die primo non erit fermentum in domibus vestris.*  
Exod. 12. v. 15.

An excellent thought.

In fine, All that is under Heaven remains in a continual vicissitude : The face of the Universe changeth every moment, and that which sparkleth the most, hath but marks of a vain appearance, which serve onely to dazle our eyes, and deceive our souls.

1 ad Cor.

*Such then, saith St. Paul, as have wives, ought to live as if they had none* ; that is to say, Without being fastned unto any inordinate affection. Those also who sigh and groan under the weight of miseries, as if they had attained to the height of their desires and pretensions ; those that are on the top of the wheel, as if they were under the feet of Fortune, and loaden with all afflictions ; those that heap together riches, as if they possessed nothing ; those that are ingaged amongst Creatures, and are inforced to make use of them, as if they were severed from them, or as if the use of those Creatures were forbidden them.

This concludes, my Brethren, That we must break the Chains which fasten us to any other thing than God ; we must abandon *Egypt*, and depart out of this unfortunate Land, where nothing but Plagues, Deaths, and all sorts of horrors are seen.

Happy are they who follow God and *Moses* in the thickest part of the desert, out of these tumults and dangers, which are so frequent in Cities and Courts. We cannot have more delightful company than his Elect, who go from *Egypt* into *Ramasses*, and from *Ramasses* into the Land of *Socoth*, almost to the number of six hundred thousand foot-men, without reckoning women and little children, nor even the common people which can hardly be numbred.

*Profectique sunt filii  
Israel de Ramesse in  
Sochoth, sexcenta fere  
millia peditum vivo-  
rum, absque parvulis.  
Exod. 12. v. 27.*

I leave you, my dear Reader, to reflect on all that passed in this illustrious Departure, and during this voyage which was, I believe, the most famous that hath ever been.

Nothing but the echoes of their Songs of Victory, and of the Benedictions they gave unto their Redeemer, were



were every where heard, whilst their Tyrants howled like wolves from whom their prey is taken, or else like Ravens which croak upon some dead body.

Moreover the convoy of the people of *Israel* was very rich and sumptuous : for they carried with them the most pretious moveables of *Egypt* as God had ordained them. And to this effect he had imprinted on their foreheads and upon their faces, I know not what marks of sweetness, and so strong and powerfull attractives, or as *St. Austin* beleev'd, such secret qualities, as thereby they gained the hearts and friendships of those who before were their persecutors ; So that they desir'd them to burthen themselves with their spoiles, and to depart as it were loaded with the booty they had gained from their enemies, and pillaged after the victory of a most just warr ; which was also due unto them as a just recompence of their labours. They carried also with them Sheep, Oxen, and all kind of Beasts. Yet had nothing dressed and fit to eat, wherefore they were faine speedily to set their hands awork, and cause that which they had brought with them to be baked upon Ashes.

In fine, This night when God drew them out of the calamities of *Egypt*, and the bondage of *Pharaoh*, was the end of four hundred and Thirty years which they had pass'd therein, and all the Children of *Israel* ought to observe it with a *Solemnall* worship throughout all generations.

It was also for this cause God said unto *Moses* and *Aaron*, that such were the Ceremonies of the Paschal, and that no stranger, forein Merchant, nor any mercenary Servant or bought with money could be admitted unto the banquet of the Lamb till after the establishment of the Lawes for Circumcision ; To the end there might be but one Law both for those of the Country and for strangers which were mingled with the naturall Jewes.

*Dominus autem dedit gratiam populo coram Aegyptiis, &c.*

*Sed & vulgus promiscuum innumerabile ascendit cum eis, oves & armenta & animalia diversi generis multa nimis. Exod. 12. v. 38.*

*Coxeruntque farinam quam dudum de Aegypto conpersam tulerant & fecerunt subcinericios panes azimos. Exod. 12. v. 39.*

*Habitatio autem filiorum Israel qui manserunt in Aegypto fuit quadringentorum triginta annorum. Exod. 12. v. 40.*

*Hanc observare debent omnes filii Israel in generationibus suis. Exod. 12. v. 41.*

*Dixitque Dominus ad Moysen & Aaron: hæc est Religio, omnis alienigena non comedet ex eo. Exod. 12. v. 43.*

*Omnis autem servus emptitius circumcietur, & sic comedet. Exod. 12. v. 44.*

*Advena & mercenarius non edent ex ea. Exod. 12. v. 45.*

*Omnis cæus filiorum Israel faciet illud. Exod. 12. v. 47.*

All

*Feceruntque omnes filii Israel sicut præceperat dominus Moysi & Aaron. Exod. 12. v. 50. Et eadem die eduxit Dominus filios Israel de terra Egypti per turmas suas. Exod. 12. v. 51.*

All these conditions were most religiously kept and the *Israelites* omitted nothing of what God had given in command unto *Moses*; And so on the same day the Lord drew them out of *Egypt* according to their Tribes prescribing to them all the lawes they were to observe, ordaining them chiefly Sanctification; that is to say the offering of the first born as well of men as beasts, to the end by this Sacrifice they should have a living and animated occasion to recall into their memory the singular favours had been done them when during the Murther of the *Egyptians* all theirs were preserved.

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CHAP. XVIII.

*Pharaoh Swallowed up in the Red Sea.*

*Clemens Alexan. Strom. 5.*

THE belief of one God, and the Evident demonstration of his justice are so inseparable as it would be more easy to meet with a spring without Water, a life without a Soul, and stars without rayes, than a Sovereign nature which had not the power to punish sinners. This then is almost as much as to say, that there is one God and he is just. We cannot even understand the frightfull termes, and the dreadfull excesses to which his wrath may extend, when he once opens a passage unto those torrents of gall, and those Whirle-winds of flames which are the sad messengers, and merciless Executioners of his holy furies. Nevertheless we must observe with the Wise man, that his most rigorous Vengeances and most terrible judgements are wont to be Employed against those, who are the most Potent and Elevated in the World.

*Ex igno enim conceditur miseri corda, potentes autem potenter tormenta patientur. Sap. 6.*

The vengeances are eagles which commonly pour not down but upon the biggest preyes, and Thunderbolts which seeme to disdain the Cottages of poor men,

to



to assault the Towers and Palaces of the greatest Kings. *The sweetness of mercy is for the miserable, and the force of punishments is for the powerfull.* It is for this cause the Angels of the day and light were precipitated into eternall nights, and that *Adam*, though the first Monarch of the universe, was banished for ever from the habitation of delights, to live in an Abyss of Miseries and Calamities. It was for this cause, that proud *Babel* became the Sepulcher of those Giants who endeavoured to ascend even as high as the cloudes; and it is in fine, for a tryall of this self same verity that *Pharaoh* with all his *Egyptian* forces is ready to be swallowed up in the billowes of an unexorable Element, which will open its waves to make a dreadfull Sepulcher for this cruell and disastrous Tyrant, about whom the most holy sweetness and the most amiable patience of Heaven is wearied.

A thought able to affright.

*Loquere filiis Israël: reversi castra metentur è regione Phibahioth, quæ est inter Magdalum & mare contra Beelsophon: in conspectu ejus castra ponetis super mare.*

*Exod. 14. v. 2.*

*Phibahioth, ex origine, regio tortuosa, Beelsophon canis Aneus, ex Heb. & Rab. Solomon. 17. And iconium. Magdalum hebrai ce sonat turrem. Dicturus est Pharo super filiis Israël, constati sunt in terra, &c.*

*Exod. 14. v. 3.*

Having then received newes that the *Israelites* were incamped upon the side of a little hill situated between the Fort of *Magdalin* and the Red Sea, and very neer Mount *Beelsophon*, which the *Hebrews*, and amongst others Rabbi *Solomon*, have feigned in their Fables to be a great brazen Dog: He believed this was the best way to surround them; and that in fine, these Rocks, dungeons, and Seas, serve but for a large grave to bury them, and to extinguish for ever the name and memory of this people, which had occasion'd to him so many misfortunes. He saw them at least in a Condition to die of Hunger and Thirst, after he had ingaged them all in these bad passages, or reduced them to the Necessity of yielding, and returning unto the same Servitude out of which they thought themselves delivered: But nothing being able to resist this wise hand which Levels the most rugged pathes, makes streight all crooked wayes, and armes invisible Troops, and the most powerfull squadrons, went on conducting this Miserable Prince directly into the Abyss, where

Sovereign conduct:

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he intended to precipitate the *Israelites*; And the Labyrinth in which he prepares to inclose these fortunate Troops was the sepulchre of his life, and the unhappy Rock towards which his power and greatness advanced to be dashed in pieces.

Poor Worldly men, unhappy *Egyptians*, you who bandy against heaven, and make warr against the Almighty, how weak are your designs, and how rash are your enterprises? whither think you to goe with so great a train, with such a convoy, with so much Baggage, and so much noise? whither think you to conduct all these Instruments of horreur and threats? Are you not afraid that the lightnings of Heaven, and the billowes of the Ocean, will conspire against you? and that at length the same lot will befall you as unto *Pharaoh*, who being accompanied with his bravest captaines, and followed by all the chariots of *Egypt*, went persuing *Moses* and the *Hebrews*, when these poor people no longer knowing on what side to turn themselves, and with an Eye of pitty beholding their conductor, began to say unto him with weeping and trembling hearts.

*Tulitque sexcentos  
currus electos, & quid-  
quid in Agypto cur-  
rum fuit, & duces to-  
tius exercitus. Exod.  
14.v.7.*

*Levantes filii Israhel  
oculos viderunt Aegy-  
ptios post se, & timue-  
runt valde. Exod.  
14.v.10.*

*Et dixerunt ad Mo-  
sen, forsitan non erant  
sepulcra in Agypto,  
ideo tulisti nos ut mo-  
reremur in solitudine,  
&c. Exod. 14.v.11.  
Nonne iste est sermo  
quem loquebamur ad  
te in Agypto dicentes,  
recede à nobis ut ser-  
viamus Aegyptiis,  
&c. Exod. 14.v.12.  
Et ait Moyses ad po-  
pulum, nolite timere:  
sicut & videte mag-  
nalia Domini quæ fa-  
ctus est hodie, &c.  
Exod. 14.v.13.  
Dominus pugnabit pro  
vobis, & vos tacebi-  
tis. Exod. 14.v.14.*

*Ah Moses! why have you brought us into this Soli-  
tary place? were there not Tombes enough in Egypt with-  
out coming to seek them in this desert? Alas! where are  
we? and did we not tell you, that it were much better to  
live in the service of the Egyptians, than to die in these  
savage places destitute of all humane Succours?*

*Courage my Friends, answered Moses, you must fear  
nothing, for God hath determined to make his power ap-  
pear in your favour, and all these Enemies which per-  
sue you, are even ready to perish before your Eyes; and  
when you hold your arms across, and your mouth is closed,  
vengeance will Thunder over their heads, and Justice  
which hath a Thousand armed hands will destroy them  
in an Instant.*

In effect, as soon as *Moses* had lifted up his Eyes,  
his



his Mouth and Hands towards heaven, his voice and prayers made so loud an Echo, as God himself asked him, What moved him to such violent Clamours, though he were not ignorant of it; But he did this to excite him the more, and more strongly to invite him to pass the Sea.

*Dixitque Dominus ad Moysen: Quid clamas ad me? Exod. 14. v. 15.*

Where we must note with St. *Austin*, St. *Ferome*, and St. *Chrysostome*, that the cries of *Moses* issued not so much from his lips and mouth, as from his heart and spirit, which without being intelligible unto men may be heard by God. Thus then did *Moses* cry out, speaking unto God, and his prayer, saith *Iosephus*, was in this manner.

*Aug. Quæst. 52. Hieronym. in ps. 5. Chryf. de muliere Chanaan.*

O Lord, these Seas, and these Mountains are yours, and ready to obey the least of your Commands. They may suffer us then to pass; and it rests only in you, that we take our flight in the air like birds, and find a Sanctuary in every place where you shall ordain.

No, no, *Moses*, saith God, March in the head of your Troops, and when you approach neer the Sea, lift up your Rod, stretch forth your arm upon the billows, that you may cut them in two, and cause all your Company to pass over without wetting their feet. Mean-while I will harden Pharaoh's heart, who following you, shall serve as a subject unto my Glory, to raise unto it self an eternall Trophy upon the sands of this proud Element, which must submit unto my Laws and Commands. Hence the Egyptians shall learn at their own costs, that I am an absolute Lord, and that when I please, I can make their Monarch, and their whole train become the miserable object of an eternall reproach.

*Tu autem eleva virgam tuam, & extende manum tuam super mare, & divide illud, ut gradientur filii Israel in medio mari per siccum. Exod. 14. v. 16. Ego autem indurabo cor Aegyptiorum, ut prosequantur vos: Et glorificabor in Pharaone, &c. Exod. 14. v. 17. Et scient Aegyptii, quia ego sum Dominus, cum glorificatus fuero in Pharaone. Exod. 14. v. 18.*

At the same time the Angel of God which conducted the people of *Israel* by a Pillar of fire during the night, and by a Cloud in the day, went to place himself between the two Armies, casting forth rayes of light, and a pleasing shadow upon the *Israelites*, whilst it covered the *Egyptians* with a tenebrous night, and a thick darkness,

*Tollensque se Angelus Dei, qui præcedebat castra Israel, abiit post eos, & cum eo pariter columna nubis, &c. Exod. 14. v. 19. Stetit inter castra Aegyptiorum, & castra Israel: Et erat nubes tenebrosa, & illuminans noctem: ita ut*

ad se invicem toto no-  
ctis tempore accedere  
non valeant. Exo. 14.  
v. 20.

Cumque extendisset  
Moyses manum super  
mare, abstulit illud  
Dominus flante vento  
vehementi, ac recente  
tota nocte, & vertit  
in siccum, divisaque  
est aqua. Exo. 14. v. 21  
Et ingressi sunt filii  
Israel per medium siccum  
maris: Erat enim a-  
qua quasi murus à  
dextra eorum & levâ.  
Exod. 14. v. 22.

Josephus.

Strabo, lib. 14.

Socrates lib. 7. hist.  
37.

ness, which left them only some glimmering to follow their enemies, whom nevertheless they could not discern. Where we must observe with *Rupertus*, that this two-fac'd Pillar was a sparkling and tenebrous Image of that Justice which hath mortall obscurities for the eyes of the wicked, though it be most resplendent in the sight of the good. It was also a figure of the Cross of *Jesus*, which is a scandal to Atheists, and a reproach unto the Jewes, whereas it is a glory and triumph unto Christians.

In fine, as this Pillar carried Light and Darknes conformable to the orders it had received, the Spirit which animated this miraculous body, divided the Sea in two parts, and made a large passage through the Waves, to cause all these troops to march in safety, which were usher'd by a hot and violent wind which left not one drop of water upon the Sand. This was an admirable prospect, and a spectacle worthy the eyes and hand of Almighty God. And truly when did we ever see so many millions of men (without counting their baggage) passing from midnight till morning between banks of Christall, and mountains of Water, where by means of the light and rayes of this illuminated Pillar, a man would have sworn that there had been a thousand little Suns?

But who hath ever heard since the time of *Moses* and *Josua*, that Seas and torrents have born any respect unto all those Conquerors who would cut in pieces even Demi-Gods? I know that some have endeavour'd to make us believe, that the billows of the Sea of *Pamphylia* had shewn the like for *Alexander*, but this is but a Fable, and according to the relation of *Strabo*, Fortune was only favourable unto this Prince, in that he had the good hap to pass over before the arrivall of the flux and reflux of the Sea. I have read also in *Socrates*, that a certain false Prophet born in *Creet*, during the reign of *Theodosius*, indeavoured to pass for another *Moses*, descended



scended from heaven, and under-took to conduct the Jewes dwelling in the Iland of *Creet*, through the midst of the Sea, even unto the Land of Promise, but having brought them upon a Promontory, and afterwards having almost drowned them all, he vanished, and made it appear, that he was rather an Angel of the Abyss, than of heaven, or rather a cheating Devill, than a *Moses*. Let us leave him then, and look upon this man, who having ranged his Tribes by companies, and in order, begins to lift up his hand towards the Sea, which at the same time made all these liquid bulwarks, and floating arches, it had suspended in the Ayr, to roul down, so that all the Egyptians, who had advanced too far, were swallowed up, with all their Chariots and baggage. The great God of *Moses*, and of the Israelites, having made use of this miraculous elevation of the Waves, to make for them a deep Abyss, and to erect a trophy for those who had but the Victims of their fury; It was also through the flames which formed the Pillar of fire, that the revenging looks of Justice gave them their last assignations, and that her hand overthrew their Chariots, and dismounted all their Wheels, to make a lamentable shipwrack of all this pompous and magnificent preparation which attended them. In fine, these blind people discern'd that God was against them, and for the Israelites; but too late, for when they thought to escape by flight, they perceived that the elements, and totall nature had revolted against them, and that they could have no longer any refuge or retreat, but under the waves of the Ocean. Behold the end of the Vanities and Pride of this world; a little noise, and a little splendor, some threats, very few effects, and after all misfortunes, wounds, deaths, and particular or generall defeats, produce afterwards nothing but the grief of some, and the joy of others; and very often the forgetfulness, confusion, and loss of all. *Orosius* hath noted, that the wheelles of *Pharaoh's* Chariots after this dreadfull acci-

Et ecce respiciens Dominus super castra Aegyptiorum per columnam ignis & nubis, interfecit exercitum eorum. Exod. 14. v. 24.

Et subvertit rotas currum, ferebanturque in profundum. Exod. 14. v. 25.

Dixerunt ergo Aegyptii, fugiamus Israel. Dominus enim pugnat pro eis contra nos. Exod. 14. v. 25.

Et ait Dominus ad Moysen: Extende manum tuam super mare, & revertantur aquae ad Aegyptios super currus & equites eorum. Exod. 14. v. 26.

Tragical revolution.  
Paulus Orosius lib. 1. c. 1.

dent remained a long time, as it were, imprinted on the Sands of the Red Sea, as the execrable remnants and bloody marks which may serve for an example unto Posterity.

Funestous Catastrophes.

Alas ! how many reliques of this nature are there in the world ? how many Scaffolds have we seen covered with mourning ? how many bodies pierced through with Swords ? how many exiles ? and how many fatall events which have often been the end of a tragicall life, and the disgracefull marks of an exemplar death ? have not *Cæsars* been seen murdered in the midst of the Senate ? *Nero's* massacred by their rage and despair ? a *Cyrus* beheaded by the command of a woman, and his head plunged in the blood he had so ardently desired ? Hath not also an *Alexander* been seen passing as lightning, and who for this cause was drawn after his death by an excellent Painter, under the form of a shining Taper, which issued out of the womb of a Cloud, to vanish away at the same instant ?

*Power of men, how weak art thou ! Greatness, how little art thou ! Ah what ! Are these the bounds, measures, and heights to which all mortalls aspire ?* hath impiety no other periods ? And shall Abysses of water be the Monuments of *Pharaoh* ? In truth, can it possibly happen, that the same *Maximian*, who sought to efface for ever the name and memory of Christians, should be strangled in the City of *Marseilles* ? that *Dioclesian* who had been his Colleague in the Empire, and a complice in his designs, should be consumed with putrefaction, and eaten up with Worms ? Is it *Bajazet* who served for a block to get up a horse-back ? Is it not the heart of *Julian* the Apostate which I see pierced through with a deadly Arrow ? and the body of *Valens* which burns in flames ? and that of *Anastasius*, who was as it were precipitated by a Thunder-bolt into the bottom of Hell ?

Dreadfull revolutions.

Yea, behold the course and dreadfull revolutions of all



all the Successors of *Pharaoh*: After this let it be ask'd where they are, and what is become of all these triumphant Chariots, these Armies, these People, these Tyrants with all their power.

Down proud greatness, down these Sacrilegious enterprises, these blind furies, and these obstinate cruelties, which are more worthy of a Devil than of a man who hath any spark of reason.

*In fine, Pharaoh is drowned, this great Dragon is dead, his rage is satiated; he hath heard the voice of Thunder, and Thunder hath broken the wheeles of his Chariot; He is no more, or at least is groaning and despairing in a Pool of Sulphur, in a Sea of flames, and in an Eternity of Punishments. Moses and the Israelites on the banks of the shore, and in a Paradise of delights make Canticles of joy, and Songs of triumph, to render thanks unto God for their deliverance.*

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C H A P. XIX.

*The Canticle of Moses after the death  
of Pharaoh.*

**I**F the severity of this History did permit me sometimes to mingle with it one of those Consorts whose Lawes and Rules are observed with Measure, Cadence, Rimes and Pauses, and whose Charms flatter so much the most curious ears, that with air they nourish and entertain the most Criticall minds: I must often make use of the voyces of so many Swans which have taught our French muses the musicall Aires of *Judea* and *Palestine*, in lieu of the prophane Songs used in the world, and at Court.

I might often borrow some Harmonies from so many choise spirits which every day cause that antient Musick to resound in the heart of *France*, which was first sung upon the Mountains of *Sion*, and in the holy Land:  
And

And I might at present make use of the sweet interpretation of those who have procured the Charming Echo of this famous Canticle to be heard upon the banks of our Rivers, which was sung by *Moses* neer the Red Sea, after the deliverance of the people of *Israel*, and the generall defeat of *Pharaoh*, and his Troops; But since the nature of the Stile, to which I have engaged my self, doth not permit me to use this pleasing mixture, I will content my self with a pure and exact relation: Nevertheless beforehand we must observe,

In the first place, there was never any Quire of Musick better ordered, or more compleat. The Holy Ghost was the Master of it, and inspir'd *Moses* with all the Accents and words of this most sacred Consort.

Secondly, *Moses* first and alone sung a Verse of this admirable Canticle, which before his time had never been sung: For the Hymns of *Orpheus*, *Linus*, and *Museus*, were not invented till three hundred years after, or thereabouts.

Author lib. 1. de Mirab. Scrip.  
Apud Aug. c. 21.

Thirdly, *Philo* saith, that all the people answered the voice of *Moses*; where we must take notice, with the Authour of the Memorable things of the holy Scripture, that it was not without miracle, men and Children, and the rest of the people hearing every verse but once, did yet faithfully repeat the same after *Moses*, whose voice could not be heard of all. However it were, they spake all with one heart and voice, or rather with millions of voices which came but from one and the same Source, and from a like Spirit which animated so many lungs and mouths.

Cantemus Domino:  
gloriosè enim magnificatus est, equum & ascensorem deiecit in mare. Evod. 15. v. 1.

Let us sing, Let us sing Victory: And let it be every where known, that it is the great God of *Israel* who hath freed us from Irons, and from the slavery under which we have so long groan'd. He hath loosned our fetters, he hath broken our Chains, and thrown both Horses and Riders, *Pharaoh* and his Troops, *Egypt* and her Chariots, into the bottome of the Sea. Let his name be alwayes in our mouths,



months, his love in our hearts, and the remembrance of his favours in the Center of our Souls. Now the day of his glory breaks forth in the midst of night, his power hath raised our weakness, and his goodness which he hath alwayes shewed us, hath triumphed over the malice of those who had design'd our ruine. We must never seek then any other subject for our praises, and for all our songs of Victory, than this glorious Conquerour, who bears in himself all our hopes and salvation. He alone is our God, and the God of our fore-fathers; and for this cause he alone ought to be the subject of our acknowledgements, and the term of our Loves. Yes my God! It is thou on whom all our tongues shall be still employed, all our hearts fixed, and all minds bent to proclame, love, and adore nothing but thy Glory, and the Glory of thy Name, which is no other than that of the omnipotent Lord.

*Dextera tua, Domine, magnificata est in fortitudine, dextera tua, Domine, percussit inimicum. Exod. 15. v. 6.*

The term of love and acknowledgement.

Thou art the great God of Battells, the Conquerour of Conquerours, and thou hast not disdained to arm thy self on our behalf. Thou hast also drowned this potent Army, which plotted our ruine, and thou hast given these Tyrants for food unto Fishes, and the waves of the Sea, who intended to make us the Victims of their fury. All of us have been witnesses of it, and there is not any one amongst us, who hath not beheld this admirable effect, and this great stroak of thy arm, which hath reduced into ashes and dust, the insupportable boldness of all our enemies. To this effect thou hast caused the astonishing terrours of thy dreadfull wrath to march before thee, thou hast raised storms and tempests, as the Messengers of thy indignation, and the spirit of thy holy furies hath suspended the billows, and heaped torrents upon torrents, to swallow up this insolent Nation. Those waves which had been a little before volatile and inconstant, were now without motion, and they all made a dreadfull Vacuum to give us passage: But these dungeons of Ice, when our adversaries were so blinded, and presumptuous as to follow us, melted on their heads, and when they thought to inclose our Camp,

*Et in multitudine glorie tue deposuisti adversarios tuos: misisti iram tuam, quae devoravit eos sicut stipulam. Exod. 15. v. 7. Et in spiritu furoris tui congregatae sunt aquae, &c. Exod. 15. v. 8. Flavuit spiritus tuus, & operuit eos mare, &c. Exod. 15. v. 10.*

all the waves tumbled down, and made of them but a horrid shipwrack.

A more strange and Universall Shipwrack was never seen: For all the winds were dis-inchained, and the Sea being let loose, made but a great Sepulchre, and a deep Abyss to inclose them.

Art thou also, O my God! this Lord of terrours, and full of Majesty, whom Angels and men adore, and whom all tongues cannot praise, but by silence, and whom all understandings are not able to comprehend, but by extasie and astonishment?

Submersi sunt quasi plumbum in aquis vementibus. Exod. 15. v. 10.

Behold then these proud men in the bottome of the Ocean as leaden bodyes, behold all these murtherers who would make us pass through the points of their Swords, dying stifled in the water, and swimming perchance in their own tears and blood.

Extendisti manum tuam, & devoravit eos terra. Exod. 15. 12.

The hand of God, whose magnificences are holy and terrible, hath given them a mortall wound, and death in the Abysses, hath devoured them.

Dux fuisti in misericordia populo quem redemisti, & portasti eum in fortitudine tua, habitaculum sanctum tuum. Exod. 15. v. 13.

My God! These are thy ineffable bounties, and thy sweet mercies, which have conducted this distressed people whom thou hast delivered, and carried, as it were, upon thy shoulders, and by the strength of thy arm into this holy Sanctuary, this Land of Promise, and this Country of Abraham, Isaack and Jacob, where one day Altars and Temples shall be seen built to thine honour.

Irruat super eos formido & pavor, & in magnitudine brachii tui fiant immobiles quasi lapis, donec pervascat populus tuus, Domine. Exo. 15. v. 16

This then will be a happy passage for us, and for other Nations a passage of horrou and amazement.

Grant then, O Lord! that at the entry into this desert, our enemies may conceive such a horrou as may render them insensible, and unable to hurt us, untill we are on the Land of Promise, and in our Country, where thou wilt plant us as flowers of Paradise, and as so many slips of immortality. Our Conquerours are already vanquished, and all strangers are affrighted. The Philistians already groan, all the Princes of Edom are astonished: Fear hath seized on the minds of the most Conragious, and the Inhabitants

Tunc conturbati sunt principes Edom, robustos Moab obtinuit tremor: obriuerunt omnes habitatores Chanaan. Exod. 15. v. 15.



habitants even of Chanaan are become as bodies without Soul or resentment.

Fill them then with fear and terrour, whilst we shall advance with joy and delight into thy Sanctuary. Mean-while reign in the Ages of Ages, and if it may be, even beyond Eternity: For in fine, Pharaoh is no more, and of all that he ever was, there scarce remains so much as the memory of it, and none but Mariners shall find some remnants of him upon the shoar, and peradventure some prints of those Chariots, which shall be seen upon this sand, where he intended to erect his Trophey, his Throne, and his fairest hopes.

*Dominus regnabit in æternum, & ultra. Exod. 15. v. 18.*

When Moses and the Israelites had made an end of this Canticle, Mary the Sister of Aaron appeared like an Aurora which after a Tempestuous night takes her horn to sound the return of the Sun, and calm, and the retreat of the Starrs, and the storm. This vertuous Dame having heard her Brother and the Israelites who had ended their Musick, began another Consort, in which she was accompany'd by Wives and Daughters, who answered the accents of her voice. But such a Feast was never seen, for all of them had certain little Drums at their girdles, which they beat dancing and singing, accordiug to the manner of the Hebrews, with a zeal and modesty worthy of this Sex, which hath for its share purity and devotion.

*Sumpsit autem Maria prophetissa, soror Aaron, tympanum in manu sua, egressæq; sunt omnes mulieres post eam cum tympanis & choris. Exod. 15. v. 20.*

These are the two wheels of their triumphant Chariot, & the two arms which they used to overthrow the impiety and insolence of men and tyrants. These are the two eyes of their Souls, the Suns of their bodies, and the two greatest powers they can have even in their weakness. An impudent & wicked woman hath but the name of a woman; she is a monster in nature, and a spectre which hides under a human skin the Soul of a *Meagera*: But also when they have these two illustrious qualities, they are living miracles, and prodigies of beauty, where the Angels themselves abide with a chaste and a-

*Impiety tam'd.*

morous respect. For piety gives luster and attractives unto their Souls, and modesty imprints all sorts of Charms on their faces, then chiefly when these two Vertues are neither childish, affected, savage, rude, fantastick, light, proud, indiscreet, feigned, troublesome, babbling, stupid, malicious, nor insolent; but generous, solid, complacent, sweet, stay'd, constant, humble, prudent, reall, condescending, moderate, ingenious, and without any mixture of Gall and Poison. Then will they be Syrens, from whom nothing ought to be feared, and who may sing upon the banks of the shore, like *Halcyons*, in the midst of the Sea, they may be seen in assemblies and meetings, where their hearts and most pure voyces will say with the Sister of *Aaron* and *Moses*, and after the defeat of a lascivious and impious Devill of whom *Pharaoh* was the figure.

*Quibus præcinebat,  
dicens: Cantemus Do-  
mino, gloriosè enim  
magnificatus est, e-  
quum & ascensorem  
ejus deiecit in mare.  
Evod. 15. v. 21.*

Well then my faithfull Companions, let us sing victory, let us sing together you chaste Virgins of Judea, happy Daughters of Sion, holy Souls, let us sing Canticles of joy, in honour of him who is our Redeemer; Lucifer is fallen from his Throne; The Dragon is swallowed up in the billows of the Sea, and all these Traytors, who intended to drown us, are overwhelmed with the waves, and where they thought to gather Laurels, and Palms, they found nothing but an harvest over-spread with Cypres, and a vast Sepulcher in the bottom of the Sea, where they proposed to themselves to erect a Theater of honour, and a field of Triumph.

Crosse Fortune.

This, some will tell me, is a strange turn of Fortune: but to speak more Christianly, this is an admirable stroak of the Providence and Justice of God, which frustrates all the projects of the world, and of the wicked, to raise Theaters unto vertue, and to place Crowns upon the heads of the vertuous, when they think themselves in a condition to be trampled on by their enemies. Not that, but sometimes, and very often, Wormwood and Gall are mingled with the most pleasing waters



waters of their consolations, and with graces, which he is ready to impart unto them. And not to goe farther to seek examples of this verity, let us stay a while in this desert, where the Israelites now are. All their enemies are drowned in the Sea, and they themselves have marched for the space of three dayes in this desolate place, finding nothing but bitter waters; and if nothing else happen, they will all dye with hunger and thirst; In vain is it for them to murmur, if *Moses* worked not here a Miracle, I fear it must appear a truth, that the Egyptians are dead in the Sea, and that the Israelites will almost perish neer a Sea, or in a place which hath nothing but Salt and bitter Waters, from which it takes its denomination.

Alas! where then is *Moses*, where is *Mary*, where is this Star of the Sea, whose sole name is able to cause a thousand Fountains and Rivers to spring in the midst of Desarts? Courage then, behold thy happy Conductor to whom God hath shown a certain Wood of life and sweetness, which he had scarce put into the water, but it presently became delicious: Behold a pleasing Metamorphosis! But we must not wonder at it, since this Wood is no other than the Image of him, who can change all the torrents & bitteresses of this life into an Ocean of consolation. It is the Cross which hath been steep'd in the waters of *Mara*. O Cross! O *Mara*! what sweet rigours, and pleasing bitteresses doe all those find, who make use of thee to sweeten their sharpest afflictions. Likewise after the Israelites had steeped this wood in the waters of *Mara*, and sweetned the bitter waters of this Desert, they went directly to the Land of *Elim*, which was watered with many delightfull Fountains, and where under the shades of Palm-trees, they might sweetly and joyfully repeat their Canticle of Peace and Victory.

*Ambulaveruntq; tribus diebus per solitudinem, & non inveniabant aquam. Exod.*

*15.v.22.*

*Et venerunt in Mara, nec poterunt bibere aquas de Mara, eo quod essent amara: unde & congruum loco nomen imposuit, vocans illum Mara, id est, amaritudinem. Exod.*

*15.v.23.*

*At ille clamavit ad Dominum qui ostendit ei lignum: Quod cum misisset in aquas, in dulcedinem versa sunt. Exod. 15.v.25.*

*Venerunt autem in Elim filii Israel, ubi erant duodecim fontes aquarum, & septuaginta palmæ, & castrametati sunt juxta aquas. Exo. 15.v.27.*

## The Manna of the Desert.

Beneficent Nature  
of God.

**I**T was not without reason God from the beginning of the world took the name of *Elohim*, that is to say, a benefactor and obliger. For his Nature is so propense to doe good, as there is no moment in our lives which is not marked with some of his favours. For this end he hath rais'd the Heavens, the Air, and the Stars over our heads, as so many treasuries, in which he hath enclosed the light and vitall influences, without which the world would be but a confus'd Mass, and a dreadfull Tomb. He hath also peopled the elements, and given to every one what was convenient and necessary for their infirmities. He himself is a great Ocean of Essences, and an Abyss of goodness, from whence spring a thousand torrents of graces, which from Heaven water the Earth, in so great abundance, and with so generall an effusion, that there is no person who may not be satiated thereby. It seems also that he was, as it were, obliged thereunto, and that if by some secret of his wise Providence he chance to withdraw his arm and hand, which fills us with all sorts of benedictions, we may have some cause to complain and murmur against him.

*Et murmuravit omnis congregatio filiorum Israel contra Moysen & Aaron in solitudine. Exod. 16. v. 2. Dixeruntque filii Israel ad eos: utinam moriui essemus per manum Domini in terra Egypti, quando sedebamus super ollas carnis, & comedebamus panem in saturitate, cur eduxisti nos in desertum istud, ut occideris omnem multitudinem fame? Exod. 16. v. 3.*

Behold a while this People, I beseech you, whom a month since he drew out of *Egypt*, and freed from the Tyranny of *Pharaoh*. Behold these good people for whom he hath sweetned the bitterness of *Mara*, who were scarce gone out of the little Paradise of *Elim*, but they presently murmur'd, because their Meal began to fail, and as if *Moses* had been the cause of it, they said unto him, that they very much wondred at his causing them to depart out of *Egypt*, and that it had been better for them to have there dyed amongst their flesh pots and Caldrons, where they had alwayes something to eat,



eat, than to follow him in a desert, where they were even ready to perish with hunger. Ah wicked and ungratefull men, are you not asham'd to prefer your bellies before God, and to forget all the benefits you received in your last necessities?

Neverthelesse, this is what all these Apostates and misbelievers did, who having remained some time under the Palm-Trees of *Elim*, and drunk the waters of these sweet fountains, being somewhat farther advanc'd in the desert, and having met with some wants and difficulties, they presently repented themselves for having left the flesh-pots and dung-hills of *Egypt*, to enter a wilderness, into which notwithstanding God had conducted, and freed them from off the bondage and tyrannie of sin.

These gluttons are afraid of abstinence, the Lent hath affrighted them, the just and holy Laws of God and his Church were insupportable to them: They choose rather to die with Flesh and Blood, upon a dung-hill of ordures and horrors, and neer a pile inkindled by the hand of the most infamous passions, and where there is some sense of *Egypt*, some flame of *Babylon*, some Spirit of *Babel*, and some remnant of *Cain*; than in a place consecrated to vertue and grace, to repose and joy: this onely suits, as I have said elsewhere, with those future Apostates, and those wicked souls, who soon or late publicly break their vowes without any reasonable cause, and onely to content a brutish appetite, which makes them sigh after the flesh-pots of *Egypt*, as this poor people of *Israel* did, who thought to turn back after they had passed over the waves of the Red Sea, and were come to the eighth station of their voyage.

Neverthelesse, God was so gracious as to stay them, and to promise *Moses*, that Heaven should rain down bread for them in abundance: but they were to make provision of it for one day onely that he might have thereby occasion to try whether they were constant

Lib. I. c. 7, in the spoiles of envy.

Dixit autem Dominus ad Moysen: Ecce ego vobis prout panes de celo: egredietur populus, & colligat quae sufficiunt per singulos dies ut tentem eum utrum ambulet in lege mea, an non. Exod. 16. v. 4.

Die autem sexto parerent quod inferant & sit duplum quam colligere solebant per singulos dies. Exod. 16. v. 5.

*Dixeruntque Moyses & Aaron ad omnes filios Israel: vespere scietis quod Dominus duxerit vos de terra Aegypti. Exod. 16. v. 6.*

*Et mane videbitis gloriam Domini: audivit enim murmur vestrum contra Dominum: Nos vero quid sumus quia missitastis contra nos. Exod. 16. v. 7.*

*Dixit quoque Moyses ad Aaron, &c.*

*Cumque loqueretur Aaron ad omnem caetum filiorum Israel: respexerunt ad solitudinem, & ecce gloria Domini apparuit in nube. Exod. 16. v. 10.*

*Factum est ergo vespere, & ascendens coturnix coepit castra: mane quoque vos jacuit per circuitum castrorum. Exod. 16. v. 13.*

*Quod erat quasi semen coriandri album. Exod. 16. v. 13.*

*Nysenus, Philo, Josephus.*

*Quod cum vidissent filii Israel dixerunt ad invicem: Manha? quod significat quid est hoc? ignorabant enim quid esset. Quibus ait Moyses, iste est panis quem Dominus dedit vobis ad vescendum. Exod. 16. v. 15.*

*Hic est sermo quem praecepit Dominus, collegat unusquisque ex eo quantum sufficit ad vescendum. Exod. 16. v. 16.*

*Fecceruntque ita filii Israel & collegerunt, alius plus, alius minus. Exod. 16. v. 17.*

in his service and in his Law, and that besides they might have on the sixth day in a readiness, what they were to carry away; yet he permitted them to take for that time twice as much food as before.

Behold then *Aaron* and *Moses*, assembling all their Troops, to declare unto them, that before night, or early in the morning, they should see an evident mark of the power and providence of him, who had brought them out of *Egypt*; As if there Clamour and murmuring had been heard, though this hard dealing had been used toward them, who were a meer nothing in comparison of God unto whom they addressed themselves.

God having given such orders unto *Aaron* as he was to observe in speaking to this people: *Aaron* beginning to speak, they saw toward the desert certain rays of Glory, and of the Majesty of God upon the body of a cloud. After which in the Evening, as God said unto *Moses*, the camp of the people of *Israel* was seen covered with fat quails, which fell in so great abundance that they might have enough of them for many dayes, and the next day the whole desert in which they resided, was full of dew and Manna, every drop whereof was as a pearl, and like seedes of Coriander and Christall, which these poor people seeing, and scarce knowing what to say, or think, they wholly astonished, looked upon one another, asking from whence came this pleasing rain, this happy dew, and in fine, what that might be which they saw and did not know.

Whereupon *Moses* beginning to speak, answered them, that it was God who sent them this bread from Heaven to eat, and that for the rest, every one might gather up as much of it as would be necessary for one day onely, which they did, some notwithstanding took more, others less, but coming afterward to measure all that they had taken, he that had gathered up the most



most, found no more than he that had taken least, but every one just as much as was necessary for his present sustenance.

After this *Moses* commanded that no person should preserve any of it for the next day, which many having opposed, it hapned that all their provision was found tainted, and converted into wormes: whereupon *Moses* took a just occasion to be offended with them, and sharply to reprehend their gourmandise and infidelity.

Thirdly, they were not to make this gathering but by break of day, and early in the morning, by reason the Sun with his most ardent beames, hapning to beat upon this sweet gelly, it might be dissolved.

In the fourth place, this Manna alwayes fell the sixth day, in a double proportion, to the end the next day, being the Sabbath, might be employed in the service of God: where we must observe, that this day of repose and rest, which began six dayes after the creation of the World, and the feast whereof had ceased to be kept during the Captivity of *Egypt*, was then as it were renewed; for upon that day they ought not to think of what was necessary to eat, but that from the Eve they were to be provided of it, and to have it dressed for the Sabbath day.

Fifthly, God commanded *Moses* to cause a measure to be filled with it equal to that of every day, and then to set it in the Tabernacle, that it might be conserved as an eternall Monument of piety and gratitude, and as an immortal Testimony of his goodness towards them.

In fine, during the space of forty years there was no day nor season of the year, in which all these precepts and miracles had not their courses; It was also a Figure of the Manna, which would fall in the new Law, and should continue even unto the last consum-

*Et mensi sunt ad mensuram Gomer, nec qui plus collegerat habuit amplius, nec qui minus paraverat, reperit minus, &c. Exod. 16.*

*v. 18. Dixitque Moyses ad eos: nullus relinquit ex eo in mane. Exod. 16. v. 19.*

*Qui non audierunt eum, sed dimiserunt quidam ex eis usque mane, & scitere cepit vermium, atque corruptruit, & iratus est contra eos Moyses.*

*Colligebant autem mane singuli, cumque incaluisset sol liquefiebat. Exod. 16. v. 21.*

*Indie autem sexta collegerunt cibos duplices, &c. Exod. 16. v. 22.*

*Requies sabbati sanctificata est Domino cras: quodcumque operandum est facite, & quae coquenda sunt, coquite. Exod. 16. v. 23.*

*Imple gomor ex eo & custodiat in futuras reus generationes: ut noverint panem quod alui vos in solitudine, quando educti estis de terra Egypti. Exod. 16. v. 32.*

*Filii autem Israel comederunt Mannam quadraginta annis, &c. Exod. 16. v. 35.*

mation of the world, and of the Church.

It was an Antepast of the Body of *Jesus Christ* hidden under this adorable bread, whose species hath a particular resemblance with the Manna, and a more excellent sweetness than that of this bread of the desert. It must not also be taken untill we have abandoned the carnal allurements of *Egypt*, and the deceitfull delights of the world, and sin: This is the food presented by the hand of Magnificence, and received by those of faith; Whence it comes, that covetous and unbelieving people find there nothing but wormes and putrefaction.

It is also a fruit, and there is no need either of cultivating the Earth, or sowing any graines or seedes to gather it; But without humane labour it comes out of the bosome of God its Father, and out of the Bowels of the Virgin, and amidst the influences and dewes of the holy Ghost, on a Table where souls meet with their most pleasing repast.

It is little, and inclosed under small appearances of bread. The people are astonished at it, they ask in this great astonishment, what it is, and how that could be done which was told them, and what they were to believe concerning it. Every one might take it, and how little soever it appeared, it was given in such a proportion, that men received is as great and immense as it is in Heaven.

It will cease on the Great day of Sabbath, and repose after the course of this life, and when we shall see it with our own Eyes, without veil or figure, in the Land of promise. There shall we drink large draughts of it, in the torrents of delight, and in stead of the dew of Manna we shall be satiated in an Ocean of Nectar and Ambrosia, that is without boundes, measure, limit, or bottome.

Ah! I think the time long till we be out of *Egypt*, and free from these chaines which linck us to so shamefull



full services, and so unworthy of a Soul ransomed by the blood and life of a God. Alas! When will this so much desired moment come? When shall we hear the Canticles of victory, and when shall we goe amongst the daughtes of *Sion*, to our Country, crying out with a loud voice, that *Pharaoh* is swallowed up under the Abysses, and that all those troops of Enemies which pursue, us have suffered a dismal shipwrack, not onely under the waves of the Red Sea, but under the lakes of fire, Sulphur, blood, and Malediction.

Mean while let us content our selves with the real Manna, whereof our forefathers have had but the Figure. Let us goe unto the Sanctuary, where it is deposited for us and our generations. Let us eat this bread of Angels, and let us drink of this wine, which germinats virgins, Let us make use of it according to the Lawes which are prescrib'd us. Let us goe then early in the morning, that is to say, before the noise and tumult of this great World hath stricken our eares with so many importune, unprofitable, extravagant, and dangerous discourses, before our Eyes have been surpris'd by the sight of these Objects of Vanity, Ambition, Envy, or of some other vice which is yet more infamous, and finally before the great day be arriv'd, in which we are commonly so dazled by some false splendors, as we can hardly discern the truth.

Above all, since this bread of Heaven hath all sorts of Savours, let us not mix with it any earthly food, or any of all those meates, which the Flesh, the World, and Hell use to season; for this were to mingle remedies with poison, and convert a Feast of life into a repast of death; and it had been much better for them to have remained amongst the Flesh-pots, and onyons of *Egypt*, or at least to have dyed of famine in some desert, than to have immolated themselves at the foot of an Altar and Sanctuary as a victime of terror, perfidiousness, and Execration.

*The Fountain of Horeb.*

*In hoc positi sumus.  
Thej. 1. 3.*

**I**T is our condition here, saith the Apostle, to be tempted on all sides, and it is as natural to man, to live in the midst of Combats, and assaults, as unto Fishes to Swim in the water, and Birds to fly in the Air.

It is our profession, our Imployment, and one of our most usual exercises, to be in this conflict, and we must necessarily always attacque or defend. And often to repulse an assault were to be a Conquerour in this kind of war, and though sometimes we be almost vanquished, yet we may have the glory of triumphing, provided we hold out to the last : the reason of this is most evident, for as much as the assailer being afterwards wholly constrained to make a dishonorable retreat, he that hath been so courageous, as strongly to ward all his blowes, and to smile at his threats, remains like a fortress and strong hold which after a long sledge sees at last the rout of those who had assaulted it, and where, if the Gates, out-works, Bulwarks and walls had mouths, they would be heard to cry out victory, and all these breaches would serve onely to say, that even the defences have overcome.

Now that which causeth many to yeeld at the first approaches, is the little courage they have to resist, or an over-great confidence in their own forces, imagining that they can doe what is impossible for them, and that it is easy long to preserve a place whereof God is not the Govenour. There are also some who are affrighted at the first difficulty, and presently despair, as if God were not gracious enough to help them, and powerfull enough to furnish them with what they need. His magnificent hand hath been pleased to doe us all the good we have



have and can expect: Nevertheless we doe like the *Hebrews*, who in the midst of the raines and dewes of Manna, complain and murmur for want of one drop of water.

What ingratitude and what cruelty! What would a man say, who after he hath been delivered out of the midst of Slaves and Gallies, or rather out of some dark prison where he could expect nothing but death, and after he hath been conducted into Palaces and royall Courts, educated and treated as a King, amidst all the honours and delights which could be invented; should be so brutish as to complain if once it should happen, that some small attendance were not soon enough given him: Would not the Prince and Redeemer of this infamous wretch have just cause to use him according to his desert, and to change all his favours and bounties into punishments to chastice so horrid an ingratitude?

God notwithstanding after all the good entertainments he had bestowed on the people of *Israel*, hears the cryes they cast forth against him and his Prophet, by reason being come to the foot of Mount *Sina* they there found want of water.

Alas! again said they, why have you brought us out of the land of *Egypt* to make us die here of thirst, with all our Children and troops; truly, Behold a brave Conductor. Ah! who hath given us this man, who leads us into the desarts, and into places, where nature is so dry and coverous that she affords us not one drop of water?

Why doe you blame me for it? Saith *Moses* to them, and why are you so ungratefull as to forget him, who hath conferr'd so many benefits on you? Doe you think your selves then lesse considerable to him, than worms and flies, of which he hath yet so particular a care? Is it not he, who gives light unto the Stars, and lustre to flowers, and descends without departing out of himselfe even into

*Igitur profecta omnis multitudo filiorum Israel de deserto Sin per mansiones suas, ubi non erat aqua ad bibendum populo, Exod.*

*17.v.1.*

*Et murmuravit contra Moysen dicens: cur fecisti nos exire de Aegypto, ut occideres nos, & liberos nostros, ac jumenta siti? Exod.*

*17.v.3.*

*Quibus respondit Moyses: quid iurgamini contra me, cur tentatis Dominum? Exod. 17 v.2.*

the bottome of Abysses to nourish so many fishes? His greatness hath even vouchsafed to debase it self even into the bosome of the earth, and on dung-hills, there to give Being and life unto Plants? why doe you tempt then this sweet clemency, and which it seemes you would yet constrain to afford you more illustrious proofes of its most magnificent bounties?

Notwithstanding all this the murmuring increased, and some sedition had followed, if Moses to divert this danger had not addressed himself unto God, saying in this manner.

*clamavit autem Moyses ad Dominum dicens,*

*Quid faciam populo huic, ad huc paululum & lapidabit me. Exod. 17. v. 4.*

Lord! what to say and doe unto this people, I know not; For if I expect any longer, I fear lest they may be more incensed, and kill me with stones.

The vulgar sort is a great Body covered with eyes and eares, yet very often deaf and blind. It is an Ocean which hath its fluxes and refluxes, and being once agitated by some storm, spares neither City nor wall, Haven nor bancks, and is no longer the Ship of which an old Pilot holds the Rudder, than that whereof some young Mariner governs the stern. It is also likned to the Camelion which takes all sorts of forms and colours. In fine, That which we find most changeable and dangerous in the world is the picture of a multitude which suffer themselves to be transported with passions, and what appears therein most cruel, is that there needs but a rash, and seditious person, or a man who hath nothing to lose, to excite unto the spoil and ruine of all. We must not wonder then, if Moses feareth to be destroyed with stones, and to serve as a prey unto the fury of those to whom he had been a Redeemer.

But there is a Sun in the world which causeth himself to be seen and felt by blind men, a voice heard by the deafest eares, a Scepter which extends it self over the waves of the Ocean, which stops the course of unconstancy, & a spirit of peace which appeaseth the blackest furies. It is the eye, the word, the scepter, the hand, and



and the Spirit of God, whose least breath is able every where to remove trouble, and in a Moment to overthrow all the disturbers of peace.

*March*, saith he unto *Moses*, *March in the head of this people, and choose a certain number of the most antient; take in thy hand the Rod thou didst use to change the water of Nilus into blood, and I will goe as it were before thee; Then being come to Horeb, thou shalt strick a Rock which is at the foot of the Mountain, from whence thou at the same time shalt see water streaming forth, to quench the thirst of all thy followers.*

There are certain Cosmographers, who affirm that this miraculous stone is still seen, and that a fountain of water continually flowes from thence. It represents unto us, saith *Theodoret*, the fountain of blood and living water, which issued from the side of him who is the fundamental stone of the Church, after it had been stricken on the Crosse, the sacred liquor whereof hath sprung up even upon our Altars, where at present it still runs through the sacred chanel of the most holy Eucharist. It was also a lively representation of Baptism, from whence the salutiferous waters and the most perfect vertue doth flow, as it were from the center of the crosse. Some others conceive that this water was a figure of the graces and gifts of the holy Ghost. And it is to this purpose a Saint, whose piety is always eloquent, knew well how to observe the chaste Dove of *Sinai*, the amiable Shepherdesse of *Raphidim*, the faithfull spouse which makes her abode in the hollow places and holes of the stones of *Horeb*, hath found in this adorable Rock, her resting place, her peace, her repose, her affections, her strength, her patience, her joy, and all her fairest and most solid hopes: This is then that which renders her incapable of all fear, and invulnerable to all strokes, and insensible of all sorrows which cause suffering in others.

Her eyes are bathed in tears, her hands and arms are  
bruised

*Et ait Dominus ad Moysen antecede populum, & sume tecum de senioribus Israel: Et virgam qua percussisti fluvium tolle in manu tua & vade. Exod.*

*17.v.5.*

*En ego stabo ibi coram te supra petram Horeb, percutiesque petram & eribit ex ea aqua ut bibat populus, &c.*

*Exod. 17.v.5.*

*Miraculus fountain issuing out of the rock of Horeb.*

*Ex Abulenfi.*

*Tertul. lib de Baptis. c.9.*

*Bern. ser. 67. in cant. ad illud cant. 2. columba mea in foraminibus petre, in caverna macerie, &c.*

brused with torture; And yet she elevates them unto God to receive some ease, and to testifie her constancy. Her body is torn with scourges, and dilacerated with torments, but her wounds and ulcers are all as so many mouths, which cry out, Let the great God live.

*Ab ! what Theater of Constancy, what prodigie of power, what miracle of Love. O stones of Horeb, how powerfull are you, fountain of Sinai, let thy waters never dry up : but who ever shall doubt of these wonders whereof Horeb is the source, let him come, let him be inebriated with these waters of life, miracle, and of immortality.*

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## CHAP. XXII.

*The defeat of the Amalekites by the prayers of Moses.*

**I** Know not who said that men were as the arms of God; It is true that they are not onely the Instruments of his mercy, but also the arms of his indignation. These are sometimes darts which he casts the one against the other, Billowes which mutiny and produce fluxes and refluxes to swallow up each other in a common Shipwrack, and flames which fasten on a common subject to make there a funestous Pile, in which they usually envelop themselves even in the same fire. It is almost impossible that the World can ever enjoy a perfect peace, so long as there shall be men; for peace it self is very often the mother of warr; repose which gives truce unto the soul raiseth in it a thousand thoughts and passions, which arm themselves at the beating of the first Alarm, and advance into the field upon the first occasion. God himself marcheth in the head of battalions, and I know not whether it be not for this cause, he Calls himself the great God of Hostes, well doe I know, that he always presides there, making use of them to reward some and to punish others;



thers; and to the end we may take notice, that war is one of his scourges, and that there be always invisible weapons resembling so many torches which he lights and extinguisheth according to his good pleasure: In fine, it is a most infallible verity, that victory in war, though wavering and inconstant in its own nature remains in the hand of God, and it is a Bird which cannot take its flight, but to that part which is assign'd it by his most holy Providence.

The Israelites had a powerfull motive to know this verity, in the first war they were enforced to maintain against the Amalekites after their passage over the Red Sea. This people had for their King and general the son of *Eliphaz* called *Amaleck*, of *Esau's* race, of whom they had as it were inherited an implacable hatred against *Jacob*, and the Hebrews who descended from him.

*Venit autem Amalec,  
& pugnabit contra  
Israel in Raphidim;  
Exod 17.v.8.*

This was the motive of their taking up arms, besides their fear seeing this great multitude led by *Moses*, who marched towards the Land of Promise, as if the happy moment were come, in which the Benediction, which *Jacob* had in a manner forced from *Esau*, was to be accomplished.

Methinks when I cast my eyes upon these mutinous troops, which foraged the Country, and pursu'd the Hebrews with so much fury and animosity, I see an army of hobgoblins, which are commonly called the inciters of Flesh and Blood, which have no sooner perceiv'd a soul out of the Lands of *Egypt* and out of the empire of carnall and mundane pleasures, but they presently take the field to assault her, and to disturb her entry into the happy Land, which was promised her, and into some holy retreat.

But we must fear nothing, since we need but lift up our hands to Heaven like *Moses*, and implore the assistance of that great Intelligence, who never abandons those who are inrolled under his Standard, and fight

U u

valiantly

*Gumque levaret Moyses  
manus, vincebat Isra-  
el, sin autem paulu-  
lum remisisset super-  
bat Amalec. Exod.  
17. v. 11.*

The efficacy of  
prayer.

valiantly for the honour of his name. Yes, at the same time that this great Captain lifted up his Arm towards God to implore his aid, and to give him a sign that he only expected the victory from him, the people of *Israel* became Conquerors, but if he chanced never so little to let down his Hand, these poor people would be lost and overcome by *Amaleck*.

O God, what victory! Kings, Captains, Soldiers, entire Legions are defeated by the ejaculations, sighs, and prayers of one single man; what efficacy of Prayer! It is Theater where death finds life, a Throne where weakness takes force and Majesty, a Field where Laurels and Palms are reaped, a Sea which hath alwaies prosperous gales, and an Air where Graces and Angels incessantly fly. Prayer is not only, as St. *Ephraim* saith, the monument and Sepulcher of dying men, the Sanctuary of the Afflicted, the Advocate of Criminals, the Seal and Character of purity, the Nurse of temperance, the Bridle of impatience, the Conserver of peace, but the Standard also of War, and the Soul of all our triumphs; who will wonder then, if the *Amalekites* be defeated, since *Moses*, who was the most devout, ardent, zealous and holy Man upon Earth, made his most humble supplications unto God for this purpose? But I fear lest the forces of his Spirit might weaken those of the Body, and that at last his Arms and Hands stretched out towards Heaven, might suffer themselves to follow their naturall propension towards the Earth. I assure my self that *Hur* and *Aaron* had the same apprehension; for behold them on the top of a little Hill, *Hur* on the one side, and *Aaron* on the other, supporting the victorious Hands, and the conquering Arms of *Moses*, whilst *Josua* pursued, and put to the Sword both *Amaleck* and his *Amalekites*, who discerned in their flight, and by their defeat, that it was more than a humane Hand which had assailed and vanquished them. Behold then, the victories of  
Heaven

*Manus autem Moysi  
erant graves, &c.  
Exod. 17. v. 12.  
Aaron autem & Hur  
sustentabant manus  
ejus ex utraque parte.  
Exod. 17. v. 13.*

*Fugavitque Josue  
Amalec & populum  
ejus in ore gladii. Exod.  
17. v. 13.*



Heaven, and Crowns wrought by the Hand of God, who will have the whole World to know, that there are for his Soldiers Laurels and Palms in his Hands, and on the contrary Thunderbolts and Lightnings to dart against his enemies. *Trajan* was not ignorant of this, when having been sent by *Valens* to conduct troops which were defeated under his command, he had the courage to say unto him at his return, That he had not been vanquished, but rather the person that sent him, and who was so temerarious as to raise troops against him, whose steps are alwaies followed by those of victory.

*Non ego & Imperator victus sum, sed inipe prodidisti victoriam qui contra Deum aciem instruire non desinis, Deum sequitur victoria & ad eos accidet quibus se Deus ducem præbet. Theo. lib. 4. hist. c. 29.*

The Emperour *Theodorus* had the same thoughts, when having received news in a full Theater, and in the midst of the sports used in the *Circus*, that a certain Tyrant his enemy had been overcome, commanded all that were present to follow him, to render thanks unto God, as unto the Author of this prosperous success.

*Niceph. lib. 4. c. 7.*

*France* also knows the glorious victory which *Clo-tarius* gained, after a troublesome and domestique War, by the help of prayer.

*Gregorius Turon. lib. 4. c. 16. & 17.*

In fine, not to search further into former ages, and to dis-inter so many Princes, who have been either Conquerors or Conquered by this kind of Arms, we need but cast our eyes upon the victories of our incomparable *Lewis*, and amongst others on that of the *Isle of Ree*, where like an other *Moses* he lifted up his Hands unto Heaven in the Chapel of *Sauveur*, and then like *Josua* he pursued his enemies even to the destruction of their Ships, and even into the bosom of the proudest and most rebellious City in the World, where at last he might justly say unto his *France*, what God said unto *Moses* after the destruction of *Amaleck*.

Let what passed at this time be written in *Annales*, and let it be engraven upon all Marbles; *Amaleck* is vanquished, and men never shall more speak of him, but to remember his loss and misfortune.

*Dixit autem Dominus ad Moysen: scribe hoc ob monumentum in libro & trade auribus Josue delebo enim memoriam Amalec sub celo. Exod. 17. v. 14.*

Edificavitque Mo-  
ses altare : & voca-  
vit nomen ejus, Domi-  
nus exaltatio mea,  
dicens, Exod. 17. v. 15.  
Quia manus solii  
Domini, & bellum  
Domini erit contra  
Amalec : a generati-  
one & generationem.  
Exod. 17. v. 16.

After which *Moses* erected an Altar for an eternall monument, which he consecrated unto God, as unto him who had been a Standard in this War, and a Trophy after his Combats: Amongst which he had cast down the Throne of *Amaleck*, and effaced his name and memory for all eternity.

After this let any one be so rash and senseless as to attaque God and his servants, to suffer themselves to be transported at the first sight, and at the first assault of an impudent Love, of a Carnall affection, of a violent pleasure, of a deceitfull beauty, of a charm'd imagination, of a contagious desire, of a brutish satisfaction, of a mortall envy, and of so many passions, which use to pursue those who forsake the World and *Egypt*, and which like *Amaleck* and the *Amalekites*, are destroyed by the least shafts of courage and virtue, but chiefly of piety and confidence in God: The which may be easily acquired and preserved with that Saint, who hath made, and doth make every Day so many Saints by this cogitation.

Sanctus Franciscus.  
Modica hic voluptas  
sed postea poena eterna,  
modicus hic labor, sed  
postea gloria eterna  
multorum vocatio,  
paucorum electio, om-  
nium retributio, aeterni-  
tatem cogita.

Here on Earth there are momentary pleasures, and afterward eternall torments: There are afflictions and difficulties in the World, which end almost as soon as they begin, and in Heaven there is a repose and glory which shall be immortall. Many are called, but few chosen, and yet all shall be rewarded according to their deserts;

Think then on Eternity.

### CHAP. XXIII.

Moses is visited in the Desert, where he Creates  
Judges and Magistrates.

SCARCE are there any Creatures in this World which are not fastned by some ties: But amongst others, men are there as it were in a Dungeon or Gally, where nevertheless



nevertheless some have Irons and Chains about their Necks, Feet and Hands, others have but Bonds of Silk, and very often of bloud which detain them like so many *Andromedes* upon a Rock, or like ravenous Birds upon a heap of Carrion, from which they cannot rise to elevate themselves into the Ayr. Amongst this number are those who swear not but by their Country, and by those little Gods the Antients plac'd neer the Chimny Corners, or at the Beds Feet, as their domestick Tutelaries, and the *Genius* of a Closet or House. I place also in this rood all those who have servile amities and blind passions for trifling things, unworthy to be regarded by a generous and courageous Spirit, who nevertheless you shall very often see amusing themselves in the chase of Flyes, handling a Spindle, or carrying a Distaff like *Sardanapalus* amongst a few disdainfull Dames, which inflave him by a thousand Childish Toyes. There are other Chains, which though lawfull, are yet often more dangerous, not to be broken but with violences, which cannot be practised upon our selves, without a most particular grace. Now such are all the tyes which nature hath woven in our Hearts, and in our Veins, and which so powerfully fasten a Father and Mother unto their Children, an only Brother to his Sister, a Servant to his Master, and two faithfull friends to each other, that nature were almost obliged unto a miracle to require of her this separation.

Nevertheless it is a necessity, which can almost admit of no delay, and from which a man cannot be exempted, when he resolves to serve God, and obey his most holy will: He is not yet so rigorous as not to permit the exercise of those duties which every condition requireth, provided it be done with order and according to the rule of prudence and piety; For in such a case he being the Author of nature as he is, he is so far from destroying her, as on the contrary he

will preserve her, but above all he will be first serv'd.

And this is what *Moses* did, when he was commanded to obey God, and to go from *Madian* into *Egypt* to sollicite his affairs, and to negotiate for his people with *Pharaoh*; For he left his Wife and Children, and what he had most dear in the world, to go with his brother

*Aaron*: but when his Orders were executed, and when *Pharaoh* and *Egypt*, *Amaleck* and the Amalekites were exterminated, and the Israelites conducted even unto

Mount *Sina*, after so many Miracles wrought for their sake, behold *Jethro* the Priest of *Madian* appearing,

who brought back *Moses* Wife, and two Sons whom he had left behind, when he took his Journey into *Egypt*. He received him with very great affection, and

having brought him unto his Tent, he related to him all the particulars of what had passed, and the Prodigies

God had wrought by his hand. *Jethro* then manifested an unspeakable joy, and immediatly rendred thanks unto God, who had freed them all from the tyranny of *Egypt*, and the power of *Pharaoh*, freely confessing that

the God of *Israel* was the God of Gods; whose goodness, power, Justice, and Majesty had made themselves to be seen, and felt by his enemies: In testimony whereof he took from the hand of *Moses* a Victim and Sacrifice, which he offered with a most perfect faith, and a most holy piety. Then the Banquet followed, at which all the Antients of the people were present, with an intention to celebrate this Feast in honour of their God.

The next day *Moses* began to hold his Sessions, to render Justice unto the people, who from morning till evening stood round about him: The which *Jethro* seeing, astonish'd at the care & pains he took in an employment where he scarce had any intermission; He asked him why he took singly upon himself so difficult a charge, and of so great concernment. To which *Moses* having given him this answer, That he could not be quit of this multitude who desired from his mouth to learn

the

*Cumque audisset Jethro, sacerdos Madian, cognatus Moysi, omnia quae fecerat ei Deus, &c. Exod. 18. v. 1.*

*Tulit Sephoram uxorem Moysi quam remiserat. Exod. 18. v. 2. Et duos filios ejus. Exod. 18. v. 3.*

*Cumque intrasset tabernaculum, Exod. 18. v. 7.*

*Narravit Moyses cognato suo cuncta quae fecerat Dominus Pharaoni, &c. Exod. 18. v. 8.*

*Latatusq; est Jethro super omnibus bonis quae fecerat Dominus Israeli. Exod. 18. v. 9. Obtulit ergo Jethro cognatus Moysi holocausta & hostias Deo; veneruntq; Aaron, & omnes seniores Israel, ut comederent panem cum eo coram Deo. Exod. 18. v. 12.*

*Altero autem die sedit Moyses, ut judicaret populum, qui assistebat Moysi a mane usque ad vesporem. Exod. 18. v. 13.*

*Quod cum vidisset cognatus ejus, omnia scilicet quae agebat in populo, ait: quid est hoc quod facis in plebi? &c. Exod. 18. v. 14.*



the Lawes of God, and to decide their differences.

Truly saith *Jethro*, you are a good man, and you put your self unprofitably unto much trouble: Do you not perceive that it is impossible for you to content, and exactly to satisfie all parties? Rest satisfied then, to teach them what purely appertains unto the worship of God, and to the Ceremonies they must observe to lead a holy life in their Religion. As for affairs of lesse importance establish Judges and Magistrates, which may be powerful in Authority, sincere and reall in their words, enemies to Avarice, and, above all, fearing God; to this effect create Tribunes, Centurions, Quinquagenarians, and Decemviri, which ought to be ready at all times, and if any difficult point arise, they will address themselves unto you, that their jurisdiction may extend only to what shall be of less consequence, and so every one having his office, yours will be more light and easie to bear. If you perform what I say, you will doe what you ought, and what God requires at your hands, and all this people will return from hence in peace and concord to their own houses.

*Moses* followed his counsell, and did his best to choose such men as might have the qualities which *Jethro* had required; these are also the four Wheelles upon which Justice is to move.

Power goes first, and this is a certain Authority which appears ever on the face, acquir'd by the Virtue of courage, by resolution in its enterprises, by constancy in its decrees, and by I know not what force which cannot be perverted, nor terrified by all those deceitfull and magnificent preparations, and by those thundering threats which are wont to overthrow Tribunals, and even tear in pieces the hands of Justice.

Its Companion, and without which all force and power would be but a great Statue with a fair outside, and deceitfull effects, is Sincerity, which the Antients used to fasten about the necks of their Judges, even after

*Cui respondit Moyses: Venit ad me populus, quarens sententiam Dei. Exod. 18. v. 15. At ille, non bonam, inquit, rem facis. Exod. 18. v. 17. Stulto labore consume- ris & tu, & populus; &c. Exod. 18. v. 18. Provide autem de omni plebe viros potentes, & timentes Deum, in quibus sit veritas, &c. Exod. 18. v. 21. Heb. Chald. Septuag. & latina Romana. Et constitue ex eis Tribunos, Centuriones, & quinquagenarios, & Decanos, Exod. 18. v. 21. Qui judicent populum omni tempore, quidquid autem majus fuerit, referant ad te, &c. Exod. 18. v. 22. Si hoc feceris, implebis imperium Dei, & precepta ejus poteris sustinere: & omnis hic populus revertetur ad loca sua cum pace. Exod. 18. v. 23.*

*Quibus auditis, Moyses fecit omnia quae ille suggererat. Exod. 18. v. 24. Et electis viris strenuis de cuncto israhel, constituit eos principes populi, &c. Exod. 18. v. 25.*

*Girald. Synt. 1.*

their

*Epistola ad Philopomenem, Hippocrates.*

their death, and to ingrave on their Marbles with so lively eyes, and such animated looks, as it seemed that it had a mind to revive after their death, and upon their Tombs. It is also that Virgin whose beauty is immortal, whose power is invincible, whose attractives and charmes are without deceit, whose birth is noble and illustrious, and whose eyes, saith *Hippocrates*, are like two Stars, which appear in the firmament.

Under the third Wheel, Avarice is represented as a Captive, and stifled under the feet of a Virtue, which hath nothing base, nothing sordid, which having other mens interests in her heart and power, reserves nothing for her self.

In fine, without the Fear of God, this Chariot cannot march; for this Fear is, as it were the Mother and nurse of all Virtues, without which not only all Human, but even all Divine Lawes either soon or late are violated.

In case these four Wheels be entire, and if Wisdome guide the reigns of this Chariot, it is not to be doubted but its course will be prosperous, and that in all Countries where Justice moves, Plenty, Peace, and all the pleasures of life wil be quickly seen following their Mother and Mistris, with Crowns of Olive-branches on their heads, and Palms in their hands, Songs, Victories and Triumph in their mouths, to publish every where that their Empire is as great as can be desired.

#### CHAP. XXIV.

*The Sanctification of the people to receive the Law of God upon Mount Sina.*

Fair draughts of the Divinity.

**I**N Beasts we very often observe certain instincts, which have something, I know not what, of human; And it seems also that God hath been pleased to cast into their Souls, the seeds of his own Nature, who, although infinitely elevated above all Beings, yet abaseth



abaseth himself even unto the most vile and weak creatures, to give them, as it were, an impressi<sup>o</sup>n of their Creator. They may boast to have some marks of the hand which hath produced them, and of the spirit which hath inlivened them. The Lion hath some resemblance of his Majesty and Vigilancy, the Lamb of his Meekness and goodness, the Pelican of his Love, the Dove and Ermine of his Purity, the Phenix of his Unity, the Eagle of his most wise Providence, and the affectionate care he hath of his. Surely he compares himself to that Royall Bird which hath so often manifested his Zeal and affection, not only towards those little Eagles, but also towards all sorts of persons, and namely towards Children. Witness the Bird of the Ile of *Sestos*, which having been brought up by a young Virgin, went afterwards in pursute of prey, to procure her nourishment; not leaving her even in death, but accompanying her to the flames of her Pile, where she was burnt with her dear nurse; Witness that Bird which *Ptolomy*, the Son of *Arsinoe* nurs'd up with the blood of Quails, and which served him as an Umbrello against the greatest heats, and for a Canopy against the Rain, chasing away from him all those Birds which would approach him. It is known what *Pausanias* reports of *Aristomenes*, whom an Eagle drew out of a deep Pit, into which he had been thrown: As also what *Plutarch* hath written in his Parallels of a certain Damsell, who being ready to be immolated, saw an Eagle stooping neer her, which wrested the Sword out of the hand of the Sacrificer, and layd her upon a Heifers neck; from whence her fellow Citizens knew, that heaven did not approve of this bloody Sacrifice. *Athenaus* makes mention also of a young Eagle, which having been brought up by the hand of a Child, loved him afterwards as his brother, assisting him even during his Maladies, with so strong and violent resentments, as that when this Child did not eat, this poor Bird abtaind also from food,

*Plinius lib. 10. c. 3.  
in Sesto.*

*Suidas in Lago.*

*Pausanias lib. 4.*

*Athenaus ex Phylarco.*

Continuing his amiable tenderneſſes, even to the flaming Pile, in which they were both buried under the ſame Aſhes. We have a thouſand ſuch examples amongſt the Prophane, and more alſo in our holy Hiſtories, where on the one ſide *St. Medard* is ſeen in the miſt of a field under a great Eagle ſheltring him from the Sun; And on the other ſide a generous Martyr to whom Eagles ſerv'd for guards unto his body, even after death; in the ſame manner as thoſe by which the Sacred reliques, and chaſt ſpoiles of *St. Staniflans*, Biſhop of *Cracovia*, were kept for the ſpace of three whole dayes, leſt they might be devoured by Dogs, or by ſome other beaſt.

*Moyſes autem aſcendit ad Deum, vocavitque eum Dominus de monte, & ait: hæc dicit dominus Jacob, &c. Exod. 19. v. 3. Vos ipſi vidiftis que fecerim Aegyptiis, quomodo portaverim vos ſuper alas aquilarum, & aſſumpſerim mibi. Exod. 19, v. 4.*

After ſo much love, piety, zeal, and foreſight in this Bird, ought we to wonder, if God having conducted his people unto the foot of Mount *Sina*, called *Moyſes* from the top of this Mountain, commanding him to ſay from him, unto the Children of *Israel*, that they muſt remember what he had done to the Egyptians for their ſake, and how he had carried them on his wings like an Eagle, which as *Rabbi Solomon* very happily obſerves, uſeth to bear his young on his ſhoulders, whereas other Birds carry them in their talons, or in their beaks, leſt thoſe that fly over their heads may ſeiz on them: But the Eagle fears only man, who is under her feet, and therefore ſhe oppoſeth her ſelf as a buckler againſt the Darts and Arrows which may be ſhot at them, preferring much more the life of her young before her own.

*Moyſes*, ſay then boldly unto this people, that God is an Eagle which carries them upon his wings, and if they believe this truth, which hath been ſo often proved, aſſure them from me, that he will have a moſt particular care of their affairs: And although the whole world be dear unto him, as being his, yet he will have no common tenderneſſes for them; and that in fine he will make uſe of them, as of ſo many Kings, and Priests to command

*Et vos eritis mibi in regnum Sacerdotale, & gens ſancta. Exod. 19. v. 6.*



command over other Nations, and to render unto him the service and worship which is due unto his regality, *V. Chalda. vers.* upon which all the Miters and Crowns of the Universe depend.

It is the same promise which God made unto all those who serve him, and live according to the rules of Christianity: For they are a chosen people, a holy Religion, and a Royall Priesthood. They have a power and command which puts a Scepter into their hands, and a Diadem of honour, and immortality on their heads.

But to return unto *Moses*, when he had related unto the Hebrews all that God had said unto him, and when they all expressed their gratitude for the favours they had received from him, and were ready to obey such just commands; God advertis'd him that he was going to establish their Law-giver, and to render this action more glorious, as also to effect that the people which are usually led more by sense than reason, might have more powerfull motives to believe him, he said that he would appear to them in the form of a Cloud, in which he would speak unto them aloud, in such a manner, as having heard him, no man could any longer doubt, but that this most Divine and heavenly law was dictated by the mouth of a God. And this peradventure moved the Gentiles, the Turks, *Zoroaster*, *Minos*, & *Mahomet*, impudently & falsely to boast, that they had spoken unto a God, and received their Lawes from his hand. In like manner also *Numa Pompilius* made the Romans believe, that he had been instructed by the Goddesse *Egeria* concerning his Laws. And *Pithagoras* for the same purpose had made an Eagle so tame, that she returning to him after her flight, gave him occasion to lye, in saying that she brought him his Principles and Maxims from Heaven, which afterwards he caused to pass for so many Oracles: But these were but illustrious falsehoods, and glorious Impostures, deceitfull artifices, and subtile illusions

*Venit Moyses, & convocatis majoribus natu populi exposuit omnes sermones quos mandaverat Dominus.*

*Exod. 19. v. 7.*

*Responditq; omnis populus simul: Cuncta quae locutus est Dominus, faciemus. Exod. 19. v. 8.*

*Ait ei Dominus: jam nunc veniam ad te in caligine nubis, ut audiat me populus loquentem ad te, & credat tibi in perpetuum. Exod. 19. v. 9.*

Foppery of Idolaters and Turks.

to ruine the ignorant, whereas the Lawes of *Moses* were Lawes of the increated Wisedome, Decrees of the prime verity, and rules of Salvation for an entire people.

It was requisite then carefully to prepare themselves for so important a reception, and *Moses* received command for this effect to advertise all the people, that they ought to purifie themselves for the space of two dayes, to the end upon the third they might be ready to receive the Law. Now this preparation was no other than a generall Sanctification, which first consisted in an exterior neatness, principally in apparell.

Secondly, in abstaining even from lawfull pleasures.

Thirdly, in an expectation full of Piety, and respect, in consideration of so holy and great a favour.

This being then done, as *Moses* had ordained on Gods part, presently on the third day, which was that of Pentecost, the fiftieth after Easter, and after the departure out of *Egypt*, all the Israelites appeared very early in the morning neer Mount *Sina*, and drawn together in a Ring, and within those limits which *Moses* had prescribed them, no person presuming to touch the Mountain, according to the Prohibition made to that end, Behold a dreadfull noise of Trumpets, accompanied with Thunder and Lightning, which began to send forth Claps upon Claps, issuing forth of a thick Cloud, wherewith the Mountain was covered, and which served for a Pavilion unto his Sanctuary, upon which God intended to shew his Majesty, and establish his Laws. These poor people had never seen so dreadfull a storm, never such a flaming Pile, never so stately a Theatre, never so pompous a Throne, and never so magnificent, resplendent, and terrible a Tribunall. One would have sworn that the Element of fire had fallen on Mount *Sina*, and that all the Infernall parts, or rather all the heavens had darted forth their Flames and Thunderbolts upon this Mountain, out of which there did rise so horrid a smoak,

*Qui dixit ei : Vade ad populum, & sanctifica illos hodie, & cras, laventque vestimenta sua. Exod. 19. v. 10.*

*Et ne appropinquetis uxoribus vestris. Exod. 19. 8.*

*Et sint parati in diem tertium, &c. Exod. 19. v. 11.*

*Jamque advenerat dies tertius, & mane inclauverat, & ecce ceperunt audiri tonitrua, S. Hieronymus ad Fabiolam.*

*Ac micave fulgura, & nubes densissima operire montem, clangorque buccinae vehementius perstrepebat, & rimuit populus qui erat in castris. Exod. 19. v. 16.*

*Totus autem mons Sinai fumabat, eo quod descendisset super eum Dominus in ignes & ascenderet fumus ex eo quasi de fornace, eratque omnis mons terribilis. Exod. 19. v. 18.*



smoak, that it reached even to the Stars ; and albeit the Sun was in the beginning of his course, yet he seems to make a stand, or at least his light became obscured, to produce on *Sina* a day of flames, and a night of horreur and darkness, where in fine all the people being assembled, and with a respect worthy of the place, and of him who had descended to speak unto *Moses*, and to dictate unto him all that was to be done, the Ancient Law was published on the same day that the news of it was divulged, and almost with the same Circumstances which rendred the Feast more illustrious, and the action more full of affrightment and veneration.

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C H A P. X X V.

*The Promulgation of the Law upon Mount Sina.*

**I**F we should ask of a man what he is, and whether in truth he be a man, it were to deride him ; Nevertheless as there are three sorts of Men within us, whereof one hath the life of a Plant, the second the life of a Beast, and the last a life resembling that of Angels : if any one be found having but the two first, he would be rather a beast, and an herb, than a man ; and what ever may be said of him ; he would have but the name, or at most some exteriour form of a man, which may be counterfeited with plaister or mortar. To be truly a man, he must have qualities, and perform those functions, which deserve this name. And in a word, it is requisite to evidence that he hath in himself the Source of a human and reasonable life, which is an intelligent Soul ; and the powers of this Soul, which are memory, will, and understanding, which though the most noble and excellent, would yet be nevertheless a Sun in Eclips, a Torch without light, a Star without rayes, a Well without water, a silent Mouth, a blind Eye, an Orchard

without Trees, Fruits and Herbs, if it had not the knowledge of good and evill, of truth and falshood, and of what is profitable or pernicious to him; but above all of what God hath exprestly commanded him: Wherefore every man who desires to be a man, and live like a man, ought to understand the Mysteries which have been revealed to us by God himself, and proposed in the Church. He must submit thereto his reason with faith, love, and reverence. He ought to be in the Church, as in the midst of a choice plot of ground watered with seven beautifull Fountains, which are the Sacraments, and this plot must not be far distant from Mount Sina, nor the Land of Judea, to the end he may there learn what concerns his Salvation, and see with his eyes, and hear with his ears the voice of God, and this Angell which represents his person, and who by sound of Trumpet, and in the midst of Flames and Fires proclames those Laws and Commands of which we must not be ignorant, if we be men.

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C H A P. XXVI.

*The subversion of Idols.*

The first Commandment of God.

*Non habebis Deos alienos coram me. Exod. 20. v. 3.  
Non facies tibi sculptile, &c. Exod. 20. v. 4*

**I** Am, faith he, thy God, and thy Lord, thou shalt have no other God than me, and thou must not make to thy self any Idol, to adore it,

Behold the first Thunderbolt darted against Idolaters, Magicians, Atheists, Sorcerers, Diviners, and all those, who by a Sacrilegious worship, by horrid impiety, by abominable Superstitions, or in any manner whatsoever, adore any other than God, unto whom all the honours which are rendred unto his Images doe relate, whose rayes discover, as it were, to our eyes, what is hidden from them. Whence it evidently follows, that those Grammarians are ignorant in the terms of the Sacred



Sacred Bible, who call an Idol any kind of Image; for we ought not properly to call Idols, but those counterfeit and Sacrilegious figures, which the wicked will have pass for Divinities. Otherwise God had not commanded *Moses* to set up a Serpent in the Desert, and he had not placed on the side of the Sanctuary the Images of Cherubins, and therefore the forbidden Idols are those which Superstition, Impiety, or some inordinate passion will adore, and by this means ravish from God the honour which is due unto him, as unto the Lord of all things, and who is wont, either soon or late, to punish all those that prove rebellious unto his most holy commands. For he is a powerfull and zealous God, who visits the iniquities of Fathers even in the Cradles and Sepulchres of Children, to revenge even unto the third and fourth generation, but whose mercies are infinite, for all those that love and honour him as their God.

CHAP. XXVII.

An Edict against Blasphemers.

**T**hou shalt not take the name of God in vain. That is to say, thou shalt not be so bold as to borrow this most holy name to authorise thy perjuries, thy false oaths, and thy depraved Customes.

The Second Commandment.  
*Non assumes nomen Domini Dei tui in vanum, &c. Exod. 20. v. 7.*

Blasphemers, and you who so easily swear, behold a coal drawn out of the fire of Mount *Sina* to burn those accursed tongues which without necessity, without reverence, and contrary to all truth, impudently risle the ineffable name of God, and of his Saints.

This language is execrable in the mouth of a Devill, Criminal in that of an Atheist, and what will it then be issuing from the heart and lips of a Christian? Nevertheless it is now an ornament in the discourses of Cavaliers,

liers; they are the threats of Ranters, the Vizards under which the most horrid treacheries are concealed, the veyles wherewith a disloyall Oath is covered, and the furious ingredient of the most brutish and blindest passions.

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## CHAP. XXVIII.

### *The Sanctification of the Sabbath.*

The third Com-  
mandement.

*Memento ut diem Sab-  
bati sanctifices. Exod.  
20. v. 8.*

*Sex enim diebus fecit  
Dominus celum &  
terram, & mare, &  
omnia quæ in eis sunt,  
& requievit die septi-  
mo, &c. Exod. 20.  
v. 11.*

**R**emember to sanctifie the Sabbath day.

This Sanctification was scarce any other than that with which we are now obliged to celebrate the Feasts of the Saints, and Sundayes. This is then a day of repose. This was a day of rest, in remembrance of that on which God took his, seven dayes after the Creation of the World, and to the end every week we might have a set time to think on this amiable benefit, and to render thanks for it unto our Creator. It was done also to the end the Hebrews might have this day to celebrate that of their departure out of *Egypt*, and of their deliverance; and that all men and maid-servants might at least have this day to give some ease unto their labours.

*Plutarch* was then deceived, who affirms that the Hebrews had Instituted this Sabbath in honour of *Bacchus*, as well as the other Gentiles, who believed that it was done in honour of *Saturn*; for the ground of this Feast was no other than what I newly related; And the Order observ'd in gathering up of the Manna was but for the same end.



CHAP. XXIX.

The duty of Children towards their Parents.

**H**onour thy Father and Mother, that thy dayes may be long upon the earth, which the Lord thy God will give thee.

The fourth Commandement.

*Honora Patrem tuum  
& matrem tuam, ut  
sis longævus super ter-  
ram, quam Dominus  
Deus dabit tibi. Ex-  
od. 20. v. 12.*

In truth, it is a very reasonable thing to bear respect and love, to succour and obey those to whom, next unto God, we owe our lives; and we must be more insensible and more unnaturall than beasts, to refuse these affectionate duties to our Parents, and to those whom we ought to esteem as Fathers, Mothers, and Superiours, such as heaven hath plac'd over our heads to rule and govern us, either concerning temporall or spirituall matters. We must banish then out of the world, and out of Families, all those little Dragons and domestick Vipers which have neither teeth, claws, gall, nor poison, but to tear the heart and bowels in which they have been formed and conceived, and to destroy those of whom they hold their lives. All houses ought to be Temples consecrated unto love and pietie, as that which was built at Rome in lieu of a Prison, where a young Lady had nourished her Mother with her own Milk, seeing the Gaolers hindred her from carrying any food to her. O holy piety! where are now these Temples and Altars? where doe we see such Daughters give suck unto their Mothers, as this gallant Roman did? or Fathers to have Daughters like this other of whom *Valerius Maximus* makes mention, who found out the means to nourish her Father in the same manner, and had the honour to be the Mother of her Father, who rendered his last sighs in her bosome, sucking a drop of Milk from her breast? Moreover, if I am not deceived, can there be found more Daughters than Sons, who work the like Miracles? their Sex is more inclinable to

*Valer. Max. lib. 7.*

Y y

sweet-

sweetness and piety, and to those amiable tenderneſſes which reach even to the highest pitch of generoſity. There have been heretofore Men, who deſiring to ſuffer death for their Fathers, have rendred themſelves immortal. Such a one was that Lock-Smith of *Toledo*, who expoſed himſelf unto the extremest tortures to free his Father, and to obtain his life, with his pardon. But the example of *Alexius*, Son to the Emperour *Iſaack*, is more illuſtrious, who in the miſt of the Acclamations of *Greece*, which ſaluted him King, had no ears, but to hear the plaints of his Father, no eyes, but to behold his miſeries, and no power, but to replace him on his Throne, and in the Empire, whereof his Brother had deprived him.

It is not then againſt this young Prince, nor againſt his like, that *Sina* will ſhoot poiſonous Darts, and deadly Arrows, as againſt Paricides, but on the contrary, after a long ſequel of years, they ſhall have lived in this world, the courſe of their glory will not find its period, but in Eternity, which can never have an end.

## C H A P. X X X.

*A ſentence of Death againſt Murtherers.*

The fiſt Com-  
mandement.  
*Non occides. Exod. 20.*  
v. 13.

**T**hou ſhalt not kill.

This Precept doth not only forbid thoſe execrable Murtherers, whoſe Swords and Daggers are plunged into mens boſomes, and thoſe horrid butcheries where furie is animated againſt a body to gnaw it as a Vulture would doe his prey, or like a Tyger, to tear and eat it even to the bones, or to conſume it with a ſlow fire like a Devill, whoſe torments give death without taking away life. It is then by this Law, that God prohibits not only Murthers, but all ſorts of exterior violences and injuries, which may be offered unto the body



body and life of our Neighbour. It is also a Sentence of death pronounced by the mouth of God against all those who are causers of other mens deaths, and make no more account of a mans life than of a flye. I would gladly know whether they find in the Decalogue a Challenge, an affassination, and all those violences which are practised upon a man, as upon a beast. I would willingly see them making their randezvous and assignations upon Mount *Sina*, where they shall behold a God thundring and lightning over their heads; but it would be more gratefull unto me to see them performing an honourable penance in this life, and satisfying Justice and Piety before their deaths, than afterwards to expect an Eternity of punishments and severities.

CHAP. XXXI.

*The Triumph of Chastity.*

**T**hou shalt not commit Adultery.

Honour ought not to be less pretious unto men then life, and if both were in danger, it is certain we should rather abandon the last than the first, and say as the Ermine, *I had rather dye than receive a stain*. For my part, I admire that Christian Woman, who in the time of *Maxentius*, plunged a Dagger into her heart, to end her life by eternizing her honour. For indeed it is a glorious Death to find by a particular inspiration from Heaven a Purple Robe in our bloud, and in our tears a veil of white Sattin to cover our purity, which is the soul of our life, and the glory of the body. This is the Nuptiall garment which we must never put off even in the Sepulchre, and he that is cloathed with it, ought to be so full of respect and circumspection as he must even blush (saith *Tertullian*) at his own vertue; And if we meet with Souls, which have impu-

The sixt Commandement.  
*Non machaberis. Exod. 20. v. 14.*

Motto of the Ermine.  
*Malo mori quam foedari.*

dence enough not to change Countenance, neither in respect of God, who looks upon them, nor in regard of men, who behold them, they shall one day feel him whom they have not seen, and such as have been Complices or Witnesses of their Crimes shall be their Executioners.

And then shall all the Lightnings of Hell inkindle Flames to stifle theirs, and lascivious hands, wandering and impure eyes, unchast breasts, *Magera's* heads, Diabolical hearts, and the fruits or abortions of Adultery and Fornication shall be seen in the same fire.

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C H A P. XXXII.

*Against the unjust usurpation of other mens goods.*

The seventh Commandement.  
*Non furtum facies.*  
*Exod. 20. v. 15.*

**T** *Hou shalt not Steal.*

Alas ! how many unknown Theeves are there in Country, Houses, and Cities ! That wise Senator who said that Gibbets and Gallows were onely for the miserable, spake truth. The spoils made by a Vulture or a Wolf in one hour are greater than all those petty thefts which a thousand Flyes can commit in a year ; Yet more Flyes are taken in an hour, than Wolves in many years. There are some Fishes in the Sea which take and devour others, but are scarce ever taken themselves ; There are others which seize on all, and part with nothing. What pitty would it be if the Planets should draw up all the humors of the Earth without letting fall one single drop of dew ? There are some also who bear for their Devise that Motto of the Hook ; *I suffer not my self to be taken, but that I may take others ;* And yet themselves are the first who cry out theeves. This sport would be passable, if we were not obliged to restore all that we have taken, detained, or unjustly required. But restitution is unto theft, what the shadow

Motto of the Hook.  
*Capior ut capiam.*



dow is to the Body, and a Man must either restore in this World, if he be able, or be eternally damned; This is a strange *dilemma*; let Men think of it what they please.

CHAP. XXXIII.

*Condemnation of false witnesses and Lyars.*

**T**hou shalt not bear false witness against thy Neighbour.

The eight Commandment.

*Non loqueris contra proximum tuum falsum testimonium.*

I have seen certain antient ænigmas, where the tongue was painted on a Throne in the form of a Queen, who carryed life and death in her Hand. In effect, there needs but a good word to save the lives of a thousand Innocents, and a bad one to render them all culpable. War, Plague, Famine, and the scourges of Heaven and Earth have never committed so many Murthers, and given so many wounds as this little mischievous two-edged Knife. It is this Murthering blade with which Brothers and Sisters cut one anothers Throats. The Mouth of a Lyar, of an Hypocrite, of an Impostor, of a Backbiter, of a False witness, of a Flatterer, of a Traitor, and a Calumniator, was for this reason most justly called an Arcenal, out of which all the arms of death, and all the instruments of misery are taken. It is also a fatall source out of which issue a thousand poysonous streams, which flow as well over Cities as Villages: The whole World is subject unto these cruel inundations, which raise tempests in the midst of Hearts, and drown the most holy amities. There are also dead waters, which are sometime more dangerous than the most impetuous torrents and the most Rapid Rivers. There are some who scoff, play the buffoons, and bite when they smile. We ought to fear nothing so much as those remedies of Empericks, which have a sugu-

*Sunt homicidi inter-  
fectores fratrum, &  
sunt homicidi detra-  
ctores eorum. S. Clem.  
Ep. I.*

red out-side, and a little leaf gold wherewith they cover a poysoned pill. You shall sometimes see also these kind of people, using criminall compliances, and flattering the disease when we see them, and irritating it when they think themselves unknown. But nevertheless God hath mortall hatreds for these little Tyrants, who wage War against the first verity, and above all he will cause the excess of his anger to be felt by those who daily set to sale the reputation of others, and to such as will bid the most. These are certain little Pigmie Spirits, which desire to become Gyants by debasing others. And since St. *Clement* after St. *Peter* saith, that there are two sorts of Murthers, the one by the Hand, and the other by the Tongue, I may stile as well those who commit the last, as well as the first, Murthers, Executioners, Assassins and Canibals, which eat more raw than roasted flesh, and live only upon the honours, goods, and lives of other Men: But since God is the same Verity, it is unto him we ought to remit the sentence and condemnation of these accursed Tongues for the other World, although it be the most usuall course of his Justice and Providence, to cause, even in this World, truth to shine forth, and to ingrave it with sensible lights on the foreheads and in the consciences of Criminals.

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C H A P. XXXIV.

*The Tomb of Concupiscence.*

The two last Commandments.

*Non concupisces domum proximi tui: nec desiderabis uxorem ejus. Exod. 20. v. 17.*

**T**hou shalt not covet thy Neighbours Wife nor any thing that is his.

Some there are who imagin that it is sufficient to have a vermillion colour upon their Cheeks, and for the rest it little imports what they have upon their Bodies. These are Sepulchers outwardly white and inwardly



inwardly eaten with Worms; fair and clear waters, but im-  
poisoned; bodyes cloathed in Sattin and Velvet, but  
eaten with Cankers and ordures. And such are those  
who figure to themselves that it is enough for them to  
put no man to death, and not publickly to ravish  
Maids, to make a prey of their lubricity, but otherwise  
that it is lawfull to bear a cut-throat in their hearts, and  
to make their souls a retreat for all sorts of impurity,  
where like so many Harpees they devour at least by  
their unjust desires all that their eyes behold. These are  
strange Maximes, whereof the Devils themselves have  
been the first Authors: but it is a brutish Ignorance, and  
a stupid blindness not to discern, that both good and  
evill proceeds from the heart, and that our desires are  
like so many Western gales, which may cause fair  
dayes; and as many Northern Winds which occasion  
foul and stormy weather. But a worldly and libertine  
soul will tell me, that there is much trouble in it, and  
that we must be blind, deaf, dumb, and leprous, not to  
feel the wounds of those darts which passe suddenly  
through our senses; and I will answer her, that we must  
be Turks and no Christians to give up our selves for a  
prey, and for a mark unto all the shafts, which the  
World, Flesh, and Hell use to shoot at us. But I con-  
fess that it is very difficult never to be surprized; yet it  
is sufficient,

First, if it be possible never to give the least occasion  
thereunto.

Secondly, to avoid dangers, namely, when they are  
discovered.

Thirdly, we must often replace in our minds a Hell,  
a death, a life, and a *Jesus*, who dyed onely to preserve  
us from them.

Fourthly, we must alwayes remain in a diffidence of  
our selves, and place all our hopes on God.

Fifthly, we must have alwayes arms in our  
hands not to be surprized by this roaring Lion,  
who

who both day and night walks round about us.

Sixthly, the prize we expect, and the victory which shall crown our Combats, is no mean consolation.

Seventhly, we must play the Philosophers, studying the qualities of our desires and temptations, to the end, having discovered the Nature of the disease, we may apply such remedies as are proper for it.

Eighthly, we must withdraw our selves from objects: For these are lights, which dazle neer at hand, and a far off have scarce any luster at all.

Ninthly, we must dry up the spring of our desires and concupiscences, mortifying our bodyes, and reducing our souls to such a condition, as we might desire nothing but what is good and honest.

Tenthly, we may sometime discover the error of our desires and fancies, and contemplate that with horror, which we desire with so much passion; And we shall perceive as well as *Raymundus Lullius*, that all is but a Canker, an Ulcer, an infectious and stinking dunghill covered over with a bit of Taffaty, or some small piece of fine Holland. In fine, we ought to be well employed, and to imitate that brave Captain who commanded his Army to march alwayes in Battell-array, either in time of Peace or War, and even upon his own lands, that he might not be surprized.

## CHAP. XXXV.

### *An Abridgement of the Law.*

**T**He Law of God and *Moses* then, both in generall, and in particular, forbids all sorts of persons of what Condition, Sex, Age, or Country they either are, or may be.

First, all Idolatrie, Infidelity, contempt of Sacred things, Magick-Art, Sorceries, Divinations, Superstitious Worships, mistrusts of Gods goodnesse, Presumption



tion of their own forces, Languishment, Tepidities, Hypocrisies, Irreverences, Sacrileges and Impieties.

Secondly, Swearing without necessitie, Blasphemies, false Oaths, Execrations, Derision of holy things and words of Scripture, as also of all that God hath either said, done, or revealed.

Thirdly, on Holy dayes, all exercises of labour and Commerce, or any other employment whatsoever, if it be not of necessitie, or if it may divert us from the holy entertainments of Piety, and the repose we ought to have on those great dayes, when surely labour would be yet less Criminall in the sight of God, than the impieties and Irreverences which are very often used in the most Sacred places, and during the divine Service, of Almighty God.

Fourthly, Disdains, contempts, abandonments, ingratitude, hatreds, and disobedience towards Fathers and Mothers, Kindred, and Superiours: As also the excessive liberty we give unto our Servants, Children, and Domestiques.

Fifthly, Quarrels, Enmities, Aversions, Wranglings, Violences, Extortions, Treacheries, Injustices, Vexations, unjust Duels, Mutilations of members, Poisonings, Murthers, Aborsions, Hatreds, Outrages, cruelties towards our Neighbours, and our selves by some violent passion, which may pass even unto death, or at least to the desire of it.

Sixthly, Fornications, Adulteries, Incests, Rapes, Deflowrings, Clandestine Marriages, Sacrileges, Pollutions, the ill use of Marriage, and so many other abominable things, and unworthy of a man, which make Sepulchres in Houses, Laystalls in beds, and a great Sodom of the whole World, where without punishment is seen all that leads unto impudicity, as dishonest thoughts, impure words, wanton glances, kisses, touchings, Pictures, Statues, Images, Books, Letters, Playes, Ballads, Satieties, and Feastings, wherewith amidst

good Wine, and good chear, very often Love-charms and poisons are mingled.

Seventhly, Thefts, Robberies, Plundrings, Correspondency with Theeves; Counterfeiting of Seals, Keys, Letters, Schedules, Wills, Bonds, deceitfull Purchases, false Acquisitions, false Sales, false Mony, Frauds, Surprises, Usurpations of the goods of the Church, Symonie, Usurie, Delays of payment, crafty devises in Law, Superfluous expences, Cheats, Extortions, and the barbarous usage of the Poor.

Eighthly, false Depositions, Calumnies, defamatory Libells, Lyes, Impostures, Perfidiousness, Dissimulations, Flatteries and Treasons.

Ninthly, Enterprises and designs against Marriage, dishonest Plots, which are done by words, gestures, signs, allurements; by Epistles, with desires more becoming a Devill than a man.

In fine, the passion of Possessing other mens goods wrongfully, and contrary to Justice, which seems to be born with men, and to dy with them, if it be not stifled with the ashes of the Sanctuary, and of *Sina*; otherwise we shall find inflamed fire-brands of Hell, which will never be quench'd, but punish our sins for all eternity.

## CHAP. XXXVI.

### *The antient Policies.*

C. 2. 4. 104. 4. 1.

**A**FTER God had given unto *Moses* the Morall Lawes which are ingraven in hearts by the finger of Nature, he added those which according to Saint *Thomas*, have a certain mutuall relation in order to man, and which of themselves cannot oblige, but only by reason God hath so ordained it. This then, to speak properly, concerns the Policie and government of people



ple in Common-wealths, or else of servants in Families, which would be but a Labyrinth of disorders, an Abyſs of confuſions, a Tower of *Babel*, and little Babylonians, if they had no Lawes which are as it were the Mothers of Peace, Miſtreſſes which watch day and night to inſtruct, reprehend, and direct thoſe who chance to fail in their duty.

An excellent wit heretofore compared them to thoſe little *Mercuries* which were placed at the corners of ſtreets; but this is not enough, for they are the Soul of the Univerſe, the ſpirit of the World, the Eyes of the Body, the Interpreters of Reason, the Oracles of Juſtice, the Angels of the great Councell, the Governeſſes of Cities, ſilent Voices, Thunders which lowdly roar againſt Criminals, the Armes of the Innocent, and the Intelligences which ſettle order in Heaven, before they bring it on Earth, as ſome Diſciples of *Plato* have obſerved; And it is peradventure for the ſame reaſon that the Babylonians, as *Philoſtratus* affirms, built Palaces where they uſ'd to adminiſter Juſtice in form of a Heaven, where the ſtones were no other than Saphires, and the Arches of immoveable Clouds beſet with Stars, which would have been taken for thoſe of the Emphyreall Heaven, if they had had as much motion as ſplendor and light. In fine, God is the principall Intelligence, who ſets all things in order. His Lawes eſta- bliſh order in the World, and this generall order which may be diſcern'd even in the boſome of Nature, out of which it never departs, but to guide us firſt unto God, as unto the Father of Unions, and unto the Author of Wiſdome, who deſiring orderly to rule and govern the whole Univerſe, was obliged to give Lawes and Precepts, on which Policy ought to move as the Heavens doe upon their Poles.

Now, it had not been ſufficient to have revealed them unto *Moses*, but it was neceſſary to publiſh them to all the people, to the end they might be obliged to

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obſerve

The excellencie of Lawes.

*Aeternitas mundi ex obedientia ad intelligentiam matricem. Apud Marbiam de Vienna, Philoſt. l. i. c. 6.*

*Dixit præterea Dominus ad Moysen: hæc dices filiis Israël, &c. Exod. 20. v. 22. Responditq; omnis populus una voce: Omnia verba Domini, quæ locutus est, faciemus. Exod. 24. v. 3.*

*Et mane conſurgens aſcendit altare ad radices montis, & duodecim titulos per duode-*

*in tribus Israël. Exod. 24. v. 4.*

*Mistque Juvenes de filiis Israël, & obtulerunt holocausta, immolaveruntque victimas pacificas, Domino vitulor. Exod. 24. v. 5. Tunc itaque Moyses dimidiam partem sanguinis, & misit in crateras, partem autem residuam fudit super altare. Exod. 24. v. 6.*

*Assumpsitque volumen fœderis legit, audiente populo: qui dixerunt, Omnia quæ locutus est Dominus faciemus, &c. Exod. 24. v. 7.*

*Ille vero sumptum sanguinem resperxit in populum, & ait: hic est sanguis fœderis quod pepigit Dominus vobiscum, &c. Exod. 24. v. 8.*

*Moyse autem dixit, ascende ad Dominum tu & Aaron, Nadab, & Abihu, & septuaginta senes ex Israël. Exod. 24. v. 9.*

*Lyranus, Cajetanus, Prados in Ezechiel. Et viderunt Deum Israël: & sub pedibus ejus quasi opus lapidis saphirini, & quasi calum, cum serenum est. Exod. 24. v. 10.*

*Solusque Moyses ascendet ad Dominum, & illi non appropinquabunt; nec populus ascendet cum eo. Exod. 24. v. 2.*

*Cumque ascendisset Moyses, operuit nubes montem. Evo. 24. v. 15. Et habitavit gloria Domini super Sinai, &c. Exod. 24. v. 16.*

*Erat autem species gloriæ Domini quasi ignis ardens, &c. Exod. 24. v. 17. Et fuit ibi Moyses quadraginta diebus, & quadraginta noctibus. Exod. 24. v. 18.*

observe them after their reception. *Moses* then declared unto the Hebrews all that God commanded them, unto which they all consented, crying out unanimously, that those Lawes were just, and that they would willingly keep them. This was like an oath of fidelity, after which *Moses* erected an Altar at the foot of the Mountain, and raised twelve steps in reference to the twelve Tribes for whom he caused Holocausts to be offered up unto God by the hands of the first born of Israel which were born Priests in the Law of Nature.

These Sacrifices being made, *Moses* gathered up in Cups, the one half of the blood of the Sacrifices, casting the rest upon the Altar; after which he took the Book of the Law to have it read unto the whole assembly, who having again accepted it, were sprinkled with the blood of the Victim, in witness of the Compact and agreement which had been newly made, and which they were inviolably to observe towards God.

After this Ceremony, *Moses* went up to the Mountain with *Aaron*, *Nadab*, *Abihu*, and seventy old men chosen out of the people of Israel, who had the honour to see God at a neerer distance, in the form of a young Prince surrounded with rays of glory, who had under his feet, as it were, a large Throne of Saphirs, whose splendor resembled that which we see in the Skies, when they appear in a meled with Stars sparkling like so many Diamonds. It was in this pomp and Magnifick State God commanded *Moses* to draw neer him, and to ascend higher, even to the top of Mount *Sina*, where being arriv'd, he was compassed with a great Cloud, which covered the whole Mountain, and formed as it were a great Pavillion of fire and clowd, through which the Majesty of God made it self felt and known, and where *Moses* spent forty dayes, and as many nights, without either eating or drinking, thereby keeping the first Lent which was ever celebrated.



## CHAP. XXXVII.

*The Adoration of the golden Calf.*

Nothing is so great a blemish unto Paganism, as to see the wisest and most learned amongst these Idolaters, rendring honours and adorations unto wood, stone, and living creatures; And even the first of their Gods, who abandons his Throne, and changeth his Thunderbolt and Scepter for a Pencil to paint Goats and Hippocentaurs upon the Clouds: but it is a more ridiculous, and strange spectacle, in the time of Christianity, to see men and Demi-Gods, who having lost all thoughts of Heaven and glory, to which they are ordained, descending even beneath themselves to adore brutish passions, and to set in the place of God and piety infamous Idols, imitating *Aaron* and the Israelites, who seeing that *Moses* staid long upon the Mountain, where God detained him, to deliver him the Tables of the Law, were so stupid and ungratefull, as to make a golden Calf in imitation of the *Serapis* of *Egypt*, and to take it for their God, and Conductor in the remainder of their voyage. Did we ever hear of a more brutish blindness, and of a more execrable Idolatry? These Sacrilegious people, who had neither life nor liberty, but by *Moses* means, and by the almost continuall Miracles which God wrought for their sake, prefer nevertheless their passions before both of them, and efface out of their souls all the remembrance of what had passed, to satisfy a foolish imagination, which made them contemn all manner of piety and gratitude.

But who would have ever beleev'd that *Aaron*, who had been as it were the Interpreter of God and *Moses*, to work so many Miracles upon the people, should serve as the most farall instrument of their Idolatry, Erecting with his own hands an Altar to this abominable Statue,

*Videns autem Populus quod moram faceret descendendi de monte Moyses, &c. Et fecit ex eis vitulum conflatilem: Dixeruntque, hi sunt dii tui, Israël, qui te eduxerunt de terra Aegypti. Exo. 32. v. 17.*

*Dixitque ad eos Aaron: Tollite in aures aureas, de uxorum filiorumque & afferte ad me. Exod. 32. v. 2. Quas cum ille accepisset, formavit opere:*

*fusorio, & fecit ex eis  
vitulum conflatilem,  
&c. Exod. 32. v. 4.  
Quod cum vidisset  
Aaron, edificavit al-  
tare coram eo. Exod.  
32. v. 5.*

*Et sedit populus man-  
ducare & bibere, &  
surrexerunt ludere.  
Exod. 32. v. 6.  
Pro vitulo & cum  
vitulo vitulati sunt.  
Tertul. lib. de Jes.  
contra Pſych.*

*Locutus est Dominus  
ad Moſen, dicens :  
Vade, deſcende ; ſec-  
cavit populus tuus,  
quem eduxiſti de terra  
Egypti. Exod. 32.  
v. 7.*

*Dimiſſe me, ut irasca-  
tur furor meus contra  
eos, &c. Exod. 32.  
v. 10.*

*St. Hieron. in 5. Da-  
niel.*

and receiving the profane acclamations of all this people, who cryed out, *Behold, behold our gods !* O God of Gods ! What applauses, what congratulations, what solemnity ! I know not whether the Devils have ever celebrated a Sabbath, or the Gentiles a feast more full of abominations. Methinks, I see *Lucifer* in the midst of his troops, when I behold *Aaron* amongst these people, who should rather suffer his throat to be cut by these ungrateful wretches, than give way to their impiety. The Altar of *Aaron* is an Altar of Sacrilege, this High Priest is a prevaricator, their Religion is Idolatry, Perfumes are changed into Blasphemies, and instead of the ineffable name of *Jehovah*, the head of a Golden Calve is seen, about which, they laugh, they leap, they carouse, they eat, and commit a thousand sorts of impurities. Alas ! What Sacrifices, what sports, what festivals ! Nevertheless, God, whose goodness is infinite, and who was not resolved to inflict the last punishment on these impious people, nor to destroy them for ever, but onely in case no man should address himself to implore favor for them, revealed unto *Moses* what had passed, and knowing, that he could not forbear earnestly to call upon his clemency for these guilty men, he spake unto him, just as if his hands had been tied behinde him, and as if he could not have darted the Thunderbolts of his wrath, until *Moses* had consented thereunto.

*Moses*, said he, *thy people have sinned against me, and their sin cryeth out for vengeance ; but the prayers thou makest for them, keep back my arm, and I cannot cause my Lightnings to break forth, if thou dost not detain those ejaculations and flames which oppose me, and rekindle my goodness, even in the bosom of my severest Justice.*

Not that God, saith Saint *Ferome*, is changeable, or that he can change ; for his nature is not subject to mutation, but the order of things may alter according



to the course of his Divine Providence. We must not also imagine that his Decrees can be changed within himself, for they are eternal, and engraven in his proper Essence; all the change in this case befalls the souls of sinners, as they are absolved and freed from the pains they had merited. The which is done, not by any change in God, or in his Decrees, but in those against whom the sentence of condemnation had been given; and this change ariseth either from the goodness of God, or by the Intercession of his Saints.

*consilium Deus non mutat, sed rem, Greg. lib. 20. Moral. 24.*

It is then for *Moses* sake, God will seem to alter his designs; for notwithstanding all that God said to him, his zeal passeth yet farther, and he refuseth all the offers made him, even of another people, and of a more ample Government, to assist these ungrateful persons. It seems, saith Saint *Gregory*, that love and compassion were the more inflamed by the breath of the Injuries and Affronts which were offered him; just as water which becomes the hotter, the more cold the air is which incompasseth it; and a fire whose ardors become more violent, proportionably as the cold which presseth it is more forcible. Behold, saith Saint *John Chrysostom*, the Antiperistasis of perfect Charity, wherein all hearts which have any charge of souls, ought to finde the increase of their most holy, and just ardors. And this is what *Moses* did in the midst of the contempts, and persecutions of all his people, for whom, when he had obtained some easment of pain, and some diminution of the punishments they had deserved, he descended from the Mountain, carrying between his arms the Tables, in which the Law was written on both sides, which he thought not yet convenient to give unto such unworthy people and polluted with the most heinous of all Sacrilleges; but having broken them in peeces, he went directly to cast down the Golden Calve, and dissolve it into dust, which he afterward threw into the stream of a torrent, which issued forth of Mount *Sina*, and passed

*Faciamq; te in gentem magnam. Exod. 32. v. 10.*

*Charitas in sancto eius pectore ex persecutione ignescebat magis. Greg. 27. Mor. 7.*

*Ut perire malint cum his qui sibi crediti sunt, quam sine illis salvos esse. Chrysost. Hom. 12. in cap. 1. S. Ioan.*

*Placatusque est Dominus ne faceret malum, quod locutus fuerat adversus populum suum. Exod. 32. v. 14.*

*Et reversus est Moyses de monte, portans duas tabulas testimoni in manu sua, scriptas ex utraq; parte. Exod. 32. v. 15.*

*cumq; appropinquasset ad castra, vidit vitulum & choros, iratusque valde, projecit de manu tabulas, & coniecit eas ad radicem montis. Exo. 32. v. 19.*

through

*Arripientque virialum quem fecerant, combussit, & contrivit usque ad pulverem, quem sparsit in aquam. Exo.*

*32. 20.*

*Dixitque ad Aaron, quid tibi fecit hic populus, ut inanceres super eum peccatum maximum? Exod. 32.*

*v. 21.*

*Cui ille respondit, &c. Exod. 32. v. 22.*

*Et stans in porta castrorum, ait: Si quis est Domini, jungatur mihi. Congregatique sunt ad eum omnes filii Levi. Exod. 32.*

*v. 26.*

*S. Greg. in 1 Reg. 14. Rupert. & alii passim.*

*Quibus ait; hæc dicit Dominus Deus Israel, ponat vir gladium super femur suum; ite, & addite de porta usque ad portam, &c. Exod. 32. v. 27.*

*Miser cordia & veritas custodiunt Regem, & roboratur clementia thronus ejus. Exod. 32. v. 28.*

through the midst of the Hebrews Camp; to the end, they might swallow down these execrable Reliques, and that no man might ever behold them without horror.

Afterwards he blamed *Aaron* as the Author of this crime, who endeavored to excuse himself, relating to him in order what had passed, the which did not yet divert *Moses* from doing what his zeal inspired him: For, from thence he came to the entrance of the Camp, where making a stand, he cryed out, that all that were of Gods party, and had not participated of Idolatry, should follow him, which the Children of *Levi* hearing, whose Tribe had continued most faithful unto God, put themselves in a ring about *Moses*, who following the Sovereign Power of Life and Death, which he had received from God, commanded them to betake themselves to their Arms, and lay about them, without sparing any of the guilty, either Brother, Friend, Neighbor, or any person amongst these impious men; so that the number of the dead amounted to three and twenty thousand.

Behold, a strange massacre; nevertheless, it is an effect of meekness which hath changed its countenance, and taken that of severity. These are shafts which issued out of a heart, the fullest of Pity and Clemency which was then in the world, but shot by the hand of Justice. If such as govern Republicks and States, had nothing but Crowns to recompence their merits, and no Thunderboles to punish the wicked, quickly would Insolencies, Treacheries, Concussions, Robberies, and all the abominations of the Earth be seen holding the Reigns of Empires; and in fine, Virtue groaning under the feet of Vice and Impiety. A Prince ought to have the meekness of a Lamb, and the terror of a Lion, otherwise men abuse him, and his power seems but for a support unto the blackest dissolutions. The people also ought to love with fear, otherwise their love degenerates into contempt.

I know



I know that Thrones have no foundation more solid and immovable, than when they are supported by the hearts of their Subjects; but if Guards be not placed about them, as so many Pillars, there needs but one storm to overthrow them.

It cannot be doubted, but this kinde of mixture is full of difficulty: but as a body is never in perfect health, but when all its four humors are in an equal temper; so Kingdoms are never better governed, than when they equally use meekness and severity.

Choler is the touchstone of Virtue, and that person hath no soul, who cannot be irritated when occasion is given. Tyranny hath been always insupportable, but powers sweetly rigorous, have never been but the objects of the most just affections; Cruelty is fit for Devils, and Justice is apportioned unto men; It is the Rod of God, and the Scepter, which he was pleased to put into the hands of the Sovereign Magistrate, and of his Lieutenants, to render men, as it were, partakers of his power, and to adopt them unto his Empire: We must not wonder then, if *Moses*, who was as his Lieutenant over his people, made them sometimes feel the weight of his hand, which had so often obliged and filled them with his magnificences; but I should rather remain astonished, how a single man could undertake so great a work, and compass it with a few selected Children, who inrolled themselves under his Standard.

Children, saith he, *let us go; who loves God, let him follow me*; And presently in the head of some Levites, he assaults, he defeats, and puts three and twenty thousand men to the sword.

Behold, I beseech you, what a man animated with the Spirit of God is able to do: Admire also the power and authority of *Moses*, who is in the midst of his Troops, as the eye in the head, and the heart in the centre of the body, to watch, to heat, and, as it were, to

A a a

defend

Rigorous Meekness.

A fair saying of a Caprain, *Who loves God, let him follow me.*

*Feceruntque filii Levi juxta sermonem Moysi, cecideruntque in die illa quasi viginti tria millia hominum. Exod. 32. v. 28.*

defend every Levite. Behold, an army of Stags led by a Lyon, which is more dreadful than an army of Lyons conducted by a Stag. So *Aaron* was but a timorous Stag, when he gave way unto the murmurings of the people; and *Moses* a generous Lyon, when he himself plunged his Sword into the bosom of Rebellion and Impiety. It is much easier to finde Soldiers, than a brave Captain: And it was for this cause *Heractius*, Patriarck of *Jerusalem*, coming unto *Henry* King of *England*, to induce him to go in person to the Holy War, this Blessed Man seeing that nothing but gifts were presented him, answered, That he had not so much need of money, as of a good Conductor: for one man of Courage, Authority, and Experience, is worth a world of people. And this was the occasion that heretofore the Grecians esteemed more *Epaminondas*, than all the Commonwealth of *Thebes*, which never enjoyed Liberty, but under this brave Governor.

Paul. Æmil. lib. 6.  
Hist. Franc.

Advice to Noblemen.

From hence, the great ones, the Nobles, and all that are in office, may learn how they ought to comport themselves in enterprizes of importance, since on them usually the safety of a City, Province, Kingdom, and even Christianity it self depends: Above all, let them learn the art to mix Honey with Gall, and always to joyn Power with Meekness, and never to sever these two sisters which are the Tutelaries and Mistresses of a good Conduct: And if it should sometimes happen, that both of them had a minde to be scrupulous, Reason ought to resolve their doubts, and rather incline a thousand times unto Mercy, than to have the least shadow of Cruelty.

To this effect, it is fit to set our selves in the place of others, and to treat them, as we would desire to be treated our selves, if capable thereof: We may pass farther, if we please, and without breaking the Laws of Piety, consecrate and offer our selves up for a Victim, and receive, at least, into our own hearts the blow which was ready to fall on others.

Thus



Thus did *Moses*, who fearing lest a more just and severe hand might strike these poor Criminals, which were left after so bloody a slaughter, lifted up his yet bloody hands towards Heaven, to the end, Justice might have at least some cause to become flexible at the sight of his exploits, and that the mildness of a Judge might not condemn him of an over indulgent remissions.

*Reversusque ad Dominum, ait: Obsecro, peccavit populus iste peccatum maximum, feceruntque sibi Deos aureos: Aut dimitte eis hanc noxam. Exod. 32. v. 31.*

Hear then Sovereign Powers, hear this poor Prince, this generous Patriarch, this incorruptible Judge, this Father of *Israel*, the Conductor of Gods people, and the Lieutenant General of his Troops.

*Alas!* my God, saith he, cast a gracious look upon thy people, which are onely mine, as being committed by thee unto my charge; It is a Pledge thou hast put into my hands, to restore it back unto thy self; It is a Flock which thou hast nourished in the desert, of which thou hast made me the Shepherd; a Bark which thou hast drawn out of the billows of the Red Sea, over which thou hast established me the Pilot; Slaves which enjoy no liberty, but by thy favor; and children who can acknow'edge no other Father, and King, than thy self: They have offended thee, I confess, but thy goodness surpasseth there iniquity, and the misery in which they are now involved, is not a subject for thy Justice, but for thy mercy; all the favors thou hast conferred on them, would not have their last effects, if thou didst not continue thy graces to them; and the desert, which thou hast for their sake rendred a Paradise of blessings and delights, would have been a fair way to lead them into a precipice. It is sufficiently known, how far thy power extends, and that there needs but one of thy looks to consume the whole world with lightning, and to cloud all the lights of Heaven; but thou art also able with one word to repair Nature, and thy goodness can in a moment raise a thousand Trophies in the midst of thy severest Justice; and besides, dost thou not see blood enough already spilt to satisfy thy vengeance, and to efface the

## The fifth Book of

memory of one crime? This example is general enough to excite every one in particular; and of all those who are left alive, there is not one which may not be innocent, and desire to merit favor.

*Aut si non facis, dele  
me de libro tuo, quem  
scripsisti. Exod. 32.  
v. 32.*

In fine, I humbly, in their behalf, request this favor of thee, and I beseech thee rather to blot me out of thy Book of Life, than not to grant them pardon; I had rather become a subject of thy wrath, and that there may be no memory of me, than it should be said, That I having been their Father and Conductor, did afterward serve for an executioner in their last punishments. It would be an eternal regret unto me to survive them, and the glory I have had to have been their Captain and Judge, would leave me nothing but shame and confusion.

I humbly beseech thee then, yet once more to strike me out of thy Book, and let me die with them or for them; for I had rather be the Sacrifice, than the Sacrificer, and my loss will be always less, than that of a whole people.

Behold, Lord, the sum of my desires, and the most ardent Prayers I can offer; it is my Heart which speaks to thee, it is Piety which makes me thus importune thee, it is my Duty and Honor which are engaged, and I should not have so often received thy benefits, if I did not also hope for this. Do not then deny me, O infinite Goodness, and whatsoever thou shalt please to determine, Remember that I have ever preferred thy people, before my self; and that the love I have for them, cannot rest satisfied, if it obtain not the favor it hopes, or if it serve not for an host unto the Sacrifice which is due unto thy most just indignation.

Was there ever any one heard to speak with a more ardent zeal, a more sincere love, with a more generous piety, a less interessed heart? Many there are who would willingly do good, but they would have the power to do it, like the Sea without trouble and diminution, or like the Sun and Stars, whose treasuries are not less filled with lights and influences, though we receive them  
on



on every side, or else like a Torch, which lights others, without being it self, either obscured or extinguished. But when we must lose what we gave, when we must be impoverished to enrich others, we do like Hedg-hogs and Tortoises, which scarce dare hold up their heads, and shew nothing but Bristles and Shells. There are others who give, but yet with trouble, and when themselves have no more need of it, or when they have so much, that the abundance becomes cumberfom: But Charity is a spring, which never stops, and never ceaseth to run, but when she hath nothing left for her self.

If she be found amongst the Gentiles, as in a *Leonidas*, in a *Fabius Maximus*, in the *Tegeates*, in the *Horatii*, in an infinity of others who have sacrificed their lives for their Country, and for their confederates; These were but slight draughts compared with those of *Moses*, who offered not onely his body and life for a time, but even his soul, and the pretensions he had to an Empire which shall never have end.

He deserved also some alleviation of the punishments which were ordained for this people; and although God at first seems to refuse it, yet either soon or late he will obtain it. It was likewise in recompence of this zeal, he was so happy as to speak face to face to his God, who treated with him in the same maner, as one most intimate friend might do with an other. The people themselves were witnesses of this Colloquy, and every one standing at the entry of his Tent, adored God, turning himself toward the Pavillion of *Moses*, upon which, the Pillar had made his Station, and gave light enough to manifest this whole Mystery. In fine, the favor of favors, God shewed unto *Moses*, was in giving him an Angel for his Conductor, who marked out to him all the ways by which he should pass.

*Loquebatur autem Dominus ad Moysen facie ad faciem, sicut solet loqui homo ad amicum suum. Exod. 33. v. 11. Stabantque ipsi, & adorabant per fores tabernaculorum suorum. Exod. 33. v. 10. Tu autem, vade & duc populum istum quo locutus sum tibi: Angelus meus precedet te. Exod. 32. v. 34.*

## CHAP. XXXVIII.

*The re-establishment of the Laws and the Ceremonies  
of the Old Testament.*

*Ac deinceps: Præci-  
de, ait, tibi duas ta-  
bular lapideas instar  
priorum, & scribam  
super eas verba quæ  
habuerunt tabulæ quas  
fregisti. Exod. 34.  
v. 1.*

*Quo transeunte coram  
eo, ait: Dominator  
Domine Dous, miseri-  
cors & clemens, pati-  
ens, &c. Exod. 34.  
v. 6.*

*Descendebat columna  
nubis, & stabat ad o-  
stium, loquebaturque  
cum Moïse. Exod. 33.  
v. 9.*

*Observa cuncta quæ  
hodie mando tibi, &c.  
Exod. 34. v. 11.*

**T**Here are some implacable Spirits in the World which cannot be overcome, either by force or mildness; which become more obstinate, the more men endeavor to bend them, and excite them unto pity. But God on the contrary hath the Bowels of a Father, and a Heart so full of goodness and mercy, as he can hardly resolve to punish those injuries which are done unto him: And even at present for those who have erected Altars against him, and placed instead of him, a Golden Calf, he re-establisheth Laws as in testimony of the agreement he makes with them; in acknowledgement whereof, all the most singular of all the names he received, was that of Meekness, when *Moses* called him his Lord, and his Clement and Merciful, his Patient and Sincere God. This indeed, changed the thoughts of *Moses*, who did not believe that his Master had called him to treat him so sweetly. These were the terms he used in speaking unto God, upon Mount *Sina*, where this holy Man having withdrawn himself, God was, as it were, covered with a cloud, which did onely permit him to see the back of him, whom he heard distinctly answering his voice and desires.

This day was celebrated:

First, In respect God himself commanded *Moses* to observe exactly all that he said unto him.

Secondly, In regard of the promises he made him for the advantage of his people.

Thirdly,



Thirdly, for the Precepts and Lawes he vouchsafed to give him, for this end detaining him fourty dayes dayes without either eating or drinking, which being passed, he descended from the Mountain, with ardent eyes, and an inflamed countenance, and his hair shining like so many rayes, which formed on his head certain horns of light; so that Aaron and the Israelites durst not approach him; but when he called them, they accounted him as an Angel come from heaven, and from his mouth learn'd all that God had said and commanded.

First, touching the Sanctification of the Sabbath.

Secondly, concerning the Offerings and Sacrifices.

Thirdly, as to the building of the Tabernacle, the Ark, the Candlesticks, Basins, Altars, and Ornaments of the high Priest.

In fine, as to all that concerned Religion, and the Ceremonies of the Old Testament.

# CHAP. XXXIX.

*Of the Ornaments and other Utensils ordained for the Sanctuary, which were usefull in the Ceremonies of the Law of Moses.*

**I**T is not enough to look on the figures of the Old Testament, as we would doe on those Landskips and Pictures which have only draughts to give some satisfaction to the eyes, and to represent the Ideas of a Painter, who took a vanity to mingle with his colours the fancies of his mind, and the most pleasing errors of his imagination. God himself was pleased from the beginning of this world, and when Nature was only in her rough draught, to take the Pencill into his hand to form on the most beautifull faces, and on the most excellent bodies, the features of him who is the Character of his substance, and the Portrait of his Divinity.

The

*Fuit ergo ibi cum Domino quadraginta dies & quadraginta noctes, panem non comedit, & equam non bibit. Exod. 34. v. 28. Cumque descenderet Moyses de monte Sinai, tenebat duas tabulas testimonii, & ignorabat quod cornuta esset facies sua, &c. Exod. 34. v. 29. Videntes autem Aaron & filii Israël cornutam Moysi faciem, timuerunt prope accedere. Exod. 34. v. 30. Vocatique ab eo reversi sunt, &c. Exod. 34. v. 31. Sex diebus facietis opus: septimus dies erit vobis sanctus, &c. Exod. 35. v. 6. Quisquis vestrum sapiens est, veniat, & faciat quod Dominus imperavit. Exod. 35. v. 10. Tabernaculum scilicet, & lectum ejus, &c. Exod. 35. v. 11.*

The shadows also of the law of Nature, and of the written Law, have served but to hide the lights of the New Testament, and we should scarce ever cast our eyes upon these fair Clouds, but to behold some Suns issuing forth of them. This was, saith *Philo*, the most usuall practice of the faithfull who lived in *Alexandria*, and made their most holy Meditation upon the most sacred Scriptures: For they not only tyed themselves, saith he, to the termes of the Hebrew letter, but passed even into the most spirituall sense, there to see and understand the verities which were in a manner veiled. It is fit here then to observe those which have been the most clearly represented in the Sanctuary, and under the principall Ornaments of the second Law. But as I thought it not proper in the precedent Chapter, to relate in particular all the Lawes of the antient policy, by reason they are for the most part abrogated in the Law of Grace, and as it would have been contrary to the design of this book, which ought not to serve so much for curiosity as profit; So I ought not to stick longer here upon these Ceremonies which are no more in use, or which are accomplished, as so many figures of the Mysteries we believe, and daily behold.

Rupertus, Greg.  
Hom. ult. in Ezekiel.  
Cyril. lib. 4. in Joan.

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## CHAP. XL.

### *The Ark of the Old Testament.*

**T**He Ark of the Old Testament, was the figure of the Sacred humanitie of *Iesus*, and of his holy Mother, who is in Heaven, as the Ark in the Holy of Holies, that is to say, in the bosome of God, who is Sanctitie it self. It is also the Image of the Militant and triumphant Church, and of those holy Souls which lead there a holy life, and shall be one day like the wood of *Sittim*, that is to say, incorruptible, after the Resurrection.

S. Hierom. ad Eust.  
de Virg. & S. Greg.  
gor. lib. 7. Regist.  
Ep. 30.

Secondly,



Secondly, the Ark had above it the Propitiatory, as the Saints in Heaven have their King and Redeemer,

*scilicet & propitiatorium, id est, oraculum, de auro mundissimo, &c. Exod. 37. v. 6.*

Thirdly, it was incompassed with Cherubims, as the blessed are with Angels, and its being thus Crowned, only denoted the immortall Crowns which those brave Champions gained as the prize of their Victory.

*Duos etiam Cherubim ex auro ductili, &c. Exod. 37. v. 7.*

Fourthly, the Pot full of Manna, which was kept in the Ark, represented the remembrance Saints have of the Eucharist, which had been their Bread, their Manna, and Viaticum during all the Voyages they made in the Desart of this life.

Fifthly, this Manna signified also the admirable goodness of God, as the Rod, his adorable power, and the Tables of the Law, his wisdom which governs and guides the whole Universe.

Sixthly, this precious Sanctuary was adorned with gold, which is the true Symbole of Love and Charity, which render the Saints both interiorly and exteriorly resplendent.

*Vestivitque eam auro purissimo intus ac foris: Exod. 37. v. 1.*

Seventhly, as for the Cherubims which were in a manner fastned unto this fair Chariot of Glory and Majesty, and covered with their wings part of the Propitiatory, Who sees not that these are the glorious troupes of the Saints and Angels which accompany the triumphant Humanity of a Man-God, and are the Ministers of Gods commands, and his amiable Intelligences.

*Duos cherubim in singulis summitatibus propitiatorii, Extendentes alas, & tegentes propitiarium, &c. Exod. 37. v. 9.*

In fine, the whole Ornament of the Sanctuary, as Vials, Censers, and all the wonders of this Miraculous fabrick bore only the inanimated marks of those who shall live in eternity.

## CHAP. XLI.

## The Tabernacle.

1 *Corinth.* 3. *ad Eph.*  
3, 17. *Rom.* 8, 9.

*In vitailius.*

**T**He same agreeableness may be found in the Tabernacle, as in the Ark of the Testament: Nevertheless it was principally the Image of a Christian, and of a holy soul, who as *St. Paul* saith, is a living and animated Temple, in which God resides, and where the holy Ghost makes his abode in the midst of Virtues. It was for this cause *St. Bernard* commended a most noble Lord, because he built Churches and Houses for his Religious, which were Temples eternally consecrated unto God. If any one will pass further into this Tabernacle, in the entrie he shall find the Bath of Penance, and the Altar of Mortification; And then advancing into the Sanctuary, he shall see the three most precious utensils which were in that place, the Candlestick, the Table of Breads, the Altar of Perfumes and Incense. The Candlestick served only to chase away the darkness of ignorance. The Table of Breads is the Eucharist, which gives a perfect satiety. And the Altar of Perfumes, is that where the deliciousness and sweetness of prayers and ejaculations of the soul is more pleasing than all odoriferous smoaks.

*Feceruntq; omnes corde  
sapientes ad explen-  
dum opus tabernaculi,  
cortinas decem, &c.*

*Exod.* 36. v. 8.

*Fecit opertorium ta-  
bernaculi de pellibus  
arietum rubricatis, a-  
liudque de super vela-  
mentum de pellibus i-  
anthinis, Exod.* 36.

*v. 19.*

*Sic fecit in omnibus  
tabernaculi tabulis.  
Exod.* 36. v. 22.

There was also ten Curtains upon the Tabernacle, which resembled the ten Precepts of the Law, under the shadow whereof, the Church and Christian souls sweetly take their repose. As for the skins of hair where- with it was covered, we need not doubt also, but they were a Symbole of Penance. In fine, if the sheeps skins which were of Red colour denoted Martyrs, the others which were of a Violet colour could only signifie Virgins. There remains only the Tables elevated to- wards the four parts of the world, for a mark of the faith which was to be dilated throughout all the corners

of



of the Earth, and which had only the Apostles for their foundation and Pillar, who consequently serve as the Basis and support unto these Tables.

I cannot forget the Veil which covered the Sanctuary, informing us, that between us and Heaven, there are shadows and clouds which hinder us from seeing God face to face. But let us hope that either soon or late these Curtains, Veils, and Clouds, will be withdrawn, and that the Angels will one day say unto us, as to St. *Euphrasia*: Let us goe my dear Daughter, we have lived but too long, amidst the night, and under the shade of a body; Let us goe into the Sanctuary, the Veil is taken away, and we shall now in peace, and at leisure enjoy the sight of the Holy of Holies, who is in the Sanctuary.

*Ex quibus viginti ad plagam meridianam erant contra Austrum, &c. Exod. 36. v. 23. Fecit & velum de hyacintho; & purpura, &c. Exod. 36. 31.*

CHAP. XLII.

*The Altar of Holocausts.*

**B**ESIDES the Altar of Perfumes within the Temple, there was that of Holocausts without, by reason of the fire and smoak which would have soiled the Tabernacle. This Altar was built of the wood of Cetim, in the midst whereof a kind of Gridiron appear'd, which bore the wood, and the flaming Victim, and under a vacant place, a little hole was made to convey thence the Ashes; because fire was alwayes to be there preserv'd evening and morning, to immolate a Lamb, and the rest of the day some other Victims.

*Fecit & altare holocausti de lignis Setim, &c. Exod. 38. v. 1. Craticulamq; ejus in modum retis fecit aeneam. Exod. 38. v. 4.*

Behold the Altar for the Passion and Crosse of Mount *Calvary*, which shall never be subject unto corruption, were it only for having been the Altar on which the incorruptible body of *Jesus* had been Sacrificed.

The four horns of the Altar denoted the four corners

*Cujus cornua de angelis procedebant, &c. Exod. 38. v. 2.*

ners of the World, where this Crosse was to be preached; and the side-Window shewed towards the East the Terrestriall Paradise, into which sin had cast, as it were, wood, to prepare a Pile for this amiable Phenix, on which he was to be burnt by the flames of his love. The Gridiron represented the torments he was to endure, with an admirable patience like a Lamb, who had been designed to be sacrificed from the beginning of the world.

This Altar hath also an admirable analogy with the heart of man, who like a Salamander, was to live in the fire, to immolate every hour his Passion, like so many Victims, and to be full of God, and devoid of all affection to creatures, incorruptible also in his desires, elevated by his faith, love and hopes, And then the very ashes would serve to conserve the memory of his Masters pains, and both day and night, fires, clarities, lights and victims would be there seen consecrated and offered unto God, with the spirituall Perfumes and Incense, which are the prayers of Saints.

### CHAP. XLIII.

#### *The Vestments of the High-Priest.*

**I**T were to repass a Needle into a stuff on which the hand of the increated Wisdome had wrought, and to which the most learned men of the world have endeavoured to adde some colours, If I should touch upon the mysterious garment of the High-Priest of the Old Testament. I may only then relate the number of them, and observe transitorily what is represented to us under these wonders.

*De hyacintho vero & purpura, virgicula, ac bysso, fecit vestes quibus indueretur Aaron, &c. Exo. 39. v. 1.*

The first Vestment of the High-Priest was the Ephod, where were ingraven in Pretious stones the names of the twelve Patriarks of the people of *Israel*, who had



had been the chief of their Race, and those unto whom God had promised a multiplication. It was also to remember them, and the twelve Tribes, during the Sacrifice, and to the end the people reading these names, might be excited to imitate the lives and examples of those who had so worthily born them.

In fine, it was a mark that the Priest bore, not only the people in his heart, but also on his shoulders, in testimony of that love which was to be Active and Passive.

This Ephod also was the figure of the yolk of the Gospel, and of that which Christians were to bear in imitation of the first High-Priest, who is no other than *Jesus Christ*, whose obedience having reached even to death, and whose love having closed his eyes in the midst of torments, was also represented on this Vestment.

The second Vestment, was the *Rational*, which serv'd to advertise the Priest, and Consequently the people of their duty. It was also as the mouth of Oracles, and the Organ of Gods commands, and the peoples obligations, who might learn from thence, and contemplate as in a mirrour the purity both of body and soul, and the four Cardinal virtues distinguished in the four rowes of Precious stones, and whereof the mixture arrives even to perfection amounting to the number of twelve.

The third Vestment of the High Priest, was a large Tunique of a Violet colour, on which he need but cast his eyes to behold and learn the wayes of a Celestial life, most proper for him worthily to bear this Vestment which was to reach as low as his foot, and to have Pomegranats, and little Bells round about it, whereof the one, as *Rupertus* observes, represented the preaching of the Messias, and the other his Miracles.

The fourth garment was of fine Linnen, which is the true Symbole of Purity, without which all Priests never ought to approach the Altar, and which they must never

*Ipsique lapides duodecim sculpti erant nominibus duodecim tribuum Israël, singuli per nomina singulorum. Exod. 39. v. 14.*

*Fecit & Rationale pere polymito, &c. Exod. 39. v. 8.*

*Fecerunt quoque tunicam superhumeralis totam hyacinthinam. Exod. 39. v. 20. Deorsum autem ad pedes mala punica, &c. Exod. 39. v. 22. Et tintinnabula de auro purissimo quæ posuerunt inter malogranata, &c. Exo. 39. v. 23. Fecerunt & tunicas byssinas opere recti, &c. Exod. 39. v. 25.*

put off; otherwise their Robe though Celestiall, would be without splendor, and all the other Ornaments only serve for the preparation and pomp of a Sacrifice abominable in the sight of God, who is nothing but purity it self.

*Fecerunt & laminam  
sacre venerationis de  
auro purissimo, scrip-  
seruntq; in ea opere  
gemmario, Sanctum  
Domini, Exod. 39.  
v. 29.*

But when a man hath once put on all these Vestments, he may boldly set the Myter on his head, which signifies a strict union with God; and the Plate which was born on his forehead with the Sacred name of *Jehovah*, signified him whom we ought to have alwayes imprinted in our minds.

In fine, all the other Pontificall Ornaments of the Old Testament were but figures of those which our High-Priest put on, and which all that follow his steps are to use, not so much to cloath their bodies, as to put their souls in a condition of presenting Sacrifices unto God, not only for themselves, but also for others.

## CHAP. XLIIII.

### *The Sacrifices of Aaron consumed by fire from Heaven.*

**I** Know not from whence the Romans, and the Vestals had the fire which they so charily preserved in their Temple; but that which the Israelites kept in the Tabernacle was a present they received from Heaven eight dayes after *Moses* had Consecrated *Aaron*, and enjoyned him to offer his first Sacrifices: This was in testimony that God approved them, and to imprint deeper in the minds of the people, the honour and reverence they were to bear unto their High-Priests, to these publick acts of their Religion. Afterwards the Gentiles endeavoured to disturb these Mysteries, and often sought to make us believe, that their Gods kept amorous Thunderbolts, & Sacred flames for the advantage



tage of their Religion; and for this purpose they had given names unto some, as a mark of the favors they had received from them, in their Sacrifices, which as they gave out, had been often inkindled by their hands.

Nevertheless, these are but Fables, and Impiety and Sacrileges afforded no coals of the Sanctuary, nor any flames of Heaven, like those which fired the Holocausts, and Victims of *Aaron*, in the presence of the people, who did partake of the Sacrifice, as complices of that sin for which it was offered. At that time the glory of our Lord appeared on the Altar, and in the midst of these Ceremonies.

*Apparuitque gloria Domini omni multitudi. Levit. 9. v. 23.*

Now this glory was but a visible Fire which surrounded the whole Holocaust, and consumed it just in the same manner, as the common fire would have done, although some *Hebrews* have invented in their usual dreams,

*Et ecce egressus ignis à domino, devoravit holocaustum, & adipem qui erant super altare, &c. Levit. 9. v. 24.*

First, That the face of a Lyon appeared in the midst of flames.

Secondly, That they could not be quenched, even in water.

Thirdly, That they were to be kept in a Purple Cloath.

But their imagination had more resembled truth, if instead of amusing themselves on these dreams, they had said, That this was the most ordinary Figure, by which God useth to erect a Throne of Light and Ardor unto his Love, which is but a most pure fire, without mixture, which descended from Heaven upon Earth, to cause a general inflagation in all hearts; which to speak properly, ought to be no other than the Altars of the most illustrious Sacrifices of Love, Faith, and Religion; concerning which, God hath been pleased to give marks and signs of his particular presence, causing himself to be seen and felt under the form of Fire, which of Natural bodies, resembleth him the most: So that

*Fair Analogies of fire with God.*

Dent. 4. v. 21.

that *Moses* durst say unto his people, That his God was a consuming Fire.

In the first place, because this Element hath more resemblance with its Creator, in regard of the power and command it hath received beyond others.

Secondly, because, as there is nothing more amiable, and terrible than fire; so there is nothing which equals the goodness God expresseth to the vertuous, and the chastisement he implores to take revenge on the wicked.

Thirdly, it is the nature of fire, as well as the property of God, to enlighten the night, to melt Ice, to warm those that approach it, and to burn such as will touch it. Moreover, it is the property of them both incessantly and vigorously to act, and to communicate themselves without loss or alteration, to be most pure, simple, and subtile, to harden and mollifie substances, and always to ascend.

In fine, the wisdom of God breaks forth in the midst of sparkling fires, his goodness in its ardors, and his power (to which all is possible) in those flames which God cannot resist: And as heat and light spring from fire, so the Son and the Holy Ghost are produced from the Father, as from their Beginning and Origin.

It is not then without reason, God takes veils of fire to cover his Majesty, and that he often appears under this shape in Sacrifices; since these fires are kindled by his own hand, and by the torch of his Love, unto which we must approach with the same reverence, as to the bush of *Moses*; otherwise we finde nothing there, but our own misfortune amongst devouring flames, and killing ardors, followed by smoak, tears, and obscurities, which form the veil of a dismal blindness.

*Arripitque Nadab & Abihu filii Aaron thuribulis, posuerunt ignem, & incensum desuper, offerentes coram Domino ignem alienum: Quod eis praeceptum non erat. Levit. 10. v. 1.*

We must chiefly beware of doing like *Nadab* and *Abihu*, who were so bold as to put into their Censer an other fire than that of the Sanctuary; For that is to mingle



mingle Sacrilege with Religion, Heaven with Earth, and Piety with Profanations.

Nevertheless, this is the practice of these persons, who are so presumptuous as to speak unto God by lips polluted with blasphemies, and to touch his Altars with impure hands, to kiss his Images with lips withered by wanton kisses, and to love the Holy Bridegroom with a heart, which they have already sold or morgaged unto his rival.

God also wants not arms to punish these profane persons, he hath killing Thunderbolts, and amorous Shafts, he hath gentle winds to inkindle fires, and torrents to quench them: There are Victims which he crowns with flames, and spoils, which he reduceth into Ashes, and oftentimes the Sacrificers, who ought only to attract Blessings and Dews from Heaven, draw upon themselves a deluge of pains and punishments. God is the *Holy of Holies*, and he cannot breathe but in Sanctity, which is, as it were, his Element, Life, and Paradise.

*Sanctificabor in iis qui  
appropinquant mihi, &  
in conspectu omnis po-  
puli glorificabor. Le-  
vit. 10. v. 3.*

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C H A P. XLV.

*The Pillar of Fire, and the Cloud.*

**A**Mongst all the miracles which God wrought for his people, and continued for the space of forty years, during their voyage, from their departure out of *Egypt*, until their entry into the Land of Promise, the first was, That amongst three millions of people, there was not any one either sick, fainting, or weary, during all these wandrings, and amidst the dangers and encounters, not to be avoided by those that make long journeys.

*Adduxit vos quadra-  
ginta annis per deser-  
tum, &c. Deut. 29.  
v. 5.*

The second wonder appeared in their Garments,  
C c c which

*Non sunt attrita vestimenta vestra, nec calcamenta pedum vestrorum vetustate consumpta sunt. Deut. 29.*

*v. 5.*

*Panem non comedistis, vinum & siceram non bibistis, &c. Deut. 29.*

*v. 6.*

*Igitur die qua erectum est tabernaculum, operuit illud nubes. A vespere autem super tentorium erat quasi species ignis usque mane.*

*Num. 9. v. 15.*

*Sic fiebat jugiter: per diem operiebat illud nubes, & per noctem quasi species ignis.*

*Num. 9. v. 16.*

*Si fuisset nubes à vespere usque ad mane, & statim diluculo tabernaculum reliquisset, proficiscerantur: Et, si post diem & noctem recessisset, dissipabant tentoria. Num. 9. v. 21.*

which were not in any sort worn out, and which, as if they had brought them out of their Mothers Bellies, increased with their Bodies.

They also had no need of Sutlers, nor any of those provisions which are necessary for livelihood: For there fell every day so well-seasoned Manna, as they needed onely to take and put it into their mouths, to finde therein all sort of gust, and the most delicious taste they could desire.

In fine, the last prodigy was the Pillar, which served them for a Torch amidst the obscurities of the night, and for an umbrello to oppose the over-violent ardors of the day.

It was a Chariot of Fire, and a Cloud conducted by an Intelligence, which held the Reigns thereof, and guided it according to the will of God; It was a Barque in the Air, more fortunate than that which heretofore carried in artificial fire the hopes of Greece. For this Vessel had real Fires, its Pilot marked out, as some have believed, the seasons of the year, and the hours of the day and night: It was a Standard, which accompanied and preceded all the Triumphs and Victories of the Hebrews, and at the same time routed their enemies.

It was the Holy Standard, whose Ciphers were Love-nets, and Draughts of Clemency; it was a Sun in Eclipse, and a Cloud where the Sun was in his Meridian. The Morning and Evening Stars saw this Veil hanging over the Camp of the Israelites, when they were inforced to make a halt, and flying when they were to march. God himself made sometimes use of it as his Throne, and these resplendent obscurities, this luminous night, and this day shadowed with Clouds, served him for a Veil, through which he darted on the people, the splendors of his glory, and the shafts of his amiable Providence, which gave the first motion to the Pillar, and conducting Angel.

Is not this a lively Image of the Holy Ghost, who is



is the Pillar of Saints, and of the Church, who gives strength unto the feeble, and light unto the blinde: He illuminates during the night of sin, and placeth us under his Wings, during the day of Grace. This amiable Pillar goes marking out our Lodgings, during this whole Pilgrimage, and at last will stop when it must take its resting place, and make its last retreat under the Canopy of Heaven.

O *Israel*! Chosen People, lose not then the sight of this Pillar, it is for thee, it is for all; and if thine eyes cannot endure the splendor of its Rayes, put thy self at last under its shadow, and never forsake it, until this Divine Cloud which covers thee, pour down into thy heart, and until without veil or mixture, thou maist receive the clarities, which make the Paradise, and glory of the Blessed; for the rest thou needst fear nothing: For there is no person who may not gain a place in Heaven, and break all the obstacles on Earth, following this most Blessed Guide, and never losing the sight of these pleasing Lights. The Humble may raise themselves by respect and fear, the Merciful by the love of Piety, the Courageous by Valor, the Considerate by Counsel, the Provident by the Prudence of Saints, the most Solid by Wisdom, and such as have the Gift of Discretion by Knowledge, and by the various Trials they shall have.

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CHAP. XLVI.

*The Brazen Serpent.*

**A** While after the death of *Mary* and *Aaron*, when the people pursued their voyage towards the Holy Land, *Arad*, King of the Canaanites, had no sooner heard the news of it, but he instantly took the

Ccc 2

field

*Quod cum audisset  
Chanaanens rex Arad,  
qui habitabat ad me-  
ridiem, venisse scilicet  
Israel per exploratorū  
viam, pugnavit contra  
illum, & victor exi-  
stens, duxit ex eo præ-  
dam. Num. 21. v. 1.*

field to hinder their further advance. It was upon the same way, that two years after their departure out of Egypt, the *Hebrews* had sent their Spies into the Land of *Canaan*; and this was the occasion which moved *Arad* to raise forces in great haste, imagining that all these Travellers and Strangers had no other intention, than to invade his Territories, and render themselves masters of his Country.

*At Israel voto se Domino obligans ait: Si tradideris populum istum in manu mea, delebo urbes ejus. Num. 21. v. 2.*

*Exaudivitq; Dominus preces Israel, & tradidit Chananeum, quem ille interfecit subversis urbibus ejus: & vocavit nomen illius Homi, id est, anathema. Num. 21. v. 3. Profecti sunt autem de monte Hor, per viam que ducit ad Mare rubrum, ut circumirent terram Edom. Et tunc edere cepit populum itineris ac laboris. Num. 21. v. 4.*

*Locutusque contra Deum & Moysen, ait; Cur eduxisti nos de Agypto, ut moreremur in solitudine? Deest panis, non sunt aquae: anima nostra jam naufragat super cibo isto levissimo. Num. 21. v. 5.*

The first conflicts were very prosperous to this Prince, and I am confident he would have defeated his Enemies, if God had not combined against him, according to the solemn Vow the Israelites made to demolish for his honor, all the strong holds of this King, and to lay so many Anathemas on them, that there might remain nothing, but the execrable footsteps and bloody marks of the abominations and impieties which reigned in the Land of *Canaan*. And this they did after a general victory, from thence pursuing their way toward the Red Sea, and about the Lands of *Idumea*.

But in fine, these ungrateful men seeing already their promised Palms, could not forbear to mingle murmurs with their Songs of Victory; and the vexation they had to see themselves so long in a Pilgrimage, made them lose the remembrance of him who had conducted them through the desert, and rendred them conquerors over their Enemies, after he had in a manner enforced the Elements, and the most insensible Bodies of Nature to contribute unto their necessities.

Ah! said they, we have too long wandred in this solitary place, sometimes upon Mountains, and then in Valleys; nevertheless, after a journey of forty years, we have not hitherto reached the Haven; And even this Manna which fell from Heaven, and which indeed, hath hitherto supplied our most pressing necessities, is yet but a very slight nourishment, and which affords more distaste than benefit: Why did we then leave E-



*gypt* to come into these deserts and arid places, where we have neither Water nor Bread?

Can we truly represent unto our selves a more unworthy and blinde ingratitude, than this? But where may we finde punishments harsh enough to inflict on this impious people, and darts sharp enough to cause a resentment of so great a disloyalty? I could wish, that all the Oaths of these perjured persons had been numbered, after so many favors and miracles done for their sake; and yet behold their Sacrifices, their Offerings, their Vows, and all their Gratitude. *Why have you brought us hither, and why have you delivered us out of slavery, to cause us to die with hunger and thirst in this desert?*

Behold, the complaints and murmurings which even scorched the Sands of *Arabia*, as with a breath of fire and flames, which was no other than the Spirit of God, which immediately produced there an infinite number of Serpents, whose bitings were so cruel and ardent, that one would have believed they had been so many coals, or some kinde of wilde-fire applied to the flesh of these miserable wretches, if those Vipers and Scorpions had not been seen, which spared no man, causing with their Teeth upon these infamous Bodies, such stinging pains, and fiery wounds, that it brought them even unto despair; And, I believe, it would have reduced these guilty persons into Ashes, if they had not at least acknowledged their sin, and obtained some remedy more than humane, by the mediation of *Moses*.

Now this Remedy was no other than a great Brazen Serpent, which God commanded *Moses* to make, and erect in the desert; upon which they had no sooner cast their eyes, but they were instantly cured, though it were but a sign and mark of that hand which had erected this Trophy of his Power, and the Image of his Goodness; to the end, the Remedy might be the

*Quamobrem misit Dominus in populum igneos serpentes, ad eorum plagas, & mortes plurimorum. Num. 21. v. 6.*

*Venerunt ad Moysen, atque dixerunt: Pec- cavimus, quia locuti sumus contra Domi- num & te: Ora ut tollat a nobis serpentes. Oravitque Moyses pro populo. Num. 21. v. 7.*

*Et locutus est Dominus ad eum: Fac serpen- tem aeneum; & po- suit eum pro signo: quem cum percussu as- picerent, sanabantur. Num. 21. v. 8, 9.*

more conformable to the disease, and that such as had been punished by Serpents, after they had vomitted all the venome out of their serpentine mouths, might have at least this counter poison, which was, as it were, inclosed within this miraculous Serpent. Now all this was but a most lively figure of *Jesus Christ*, fastned on the Cross, who bore all the most bloody marks, and the most shameful appearances of a sinner; although he were Purity and Innocency it self, which can receive no stain of sin.

The Brass whereof the Serpent was formed, and which amongst all other Metals hath I know not what more solid qualities, and less subject unto corruption, denoted nothing else but the Divinity of *Jesus Christ*, and his Eternity.

We may also observe with Saint *Austin*, upon this Figure, some marks of the resplendency and glory of the Cross, which carried its light and splendor even unto the shadows of Gentilism and Idolatry, where its Trophies and Power have appeared, notwithstanding the rage and fury of the most dreadful Tyrants.

In fine, if this Brazen Serpent bore certain colours of fire, who sees not that it was a very evident token of Love and Charity, which passed even into the bosom of a Father to seek a Son, and into the flames of a Sanctuary to seek a God, to convert him into a man of Fire, which descended not on Earth, but to inflame him with the amorous ardors of his infinite Charity?

O God! O Love! What goodness, what flames, where hath such a prodigy and miracle of Love been ever seen? A God takes upon him the form of a sinner, represented by this Serpent, and was pleased by his death, to cure those who have been the torturers and persecutors of his life.

Alas! my poor heart, Art thou not one of those who have murmured against God? Have not these languishments and vexations, which thou canst not conceal



ceal in his service, provoked him to render thee a prey unto those Vipers, which are commonly nourished in the fire of concupiscence, and are often born on the sands of the Desert, and in the retirement of the most pleasing solitudes, to flie afterwards into the greatest Assemblies, and into the heart of the World, where thou must perish of wounds amongst the dead, unless some *Moses*, in thy favor, address himself unto him who hath created thee, to save, and not to damn thee.

O my Jesus! O my Saviour! Grant me then this favor, that I may cast mine eyes upon thy Cross, and on thy Self, to the end, If any deceitful Serpent hath infected me with his bitings, and inkindled some ardors and flames in my veins, in beholding you I may burn onely with those of thy Holy Love.

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CHAP. XLVII.

*The last Actions of Moses.*

**T**O make a relation of the last Actions performed by *Moses*, I must imitate Geographers and Painters, who contract upon their Canvas strokes and lines, to form an Epitomy of the Heavens, Elements, and the greatest Bodies in nature; nevertheless, I could not undertake so hard a task, if the design thereof had not been marked out, even by his hand, of whom I pretend to speak. But since I must here onely work upon the original, and draw some copy of it, it is enough for me to do like those Apprentices, who study to express, at least, in a rough draught, the rarest *Ideas* of their Master.

The Pencil then of *Moses* must finish this Picture; and there is no person, I believe, who may not know that his hand and pen have followed the tracts of his Spirit,

Spirit, and that there was but one *Moses*, who could worthily describe and publish the commands of God, whose instincts he so justly followed, as to see and hear him, it was apparent that God animated his sentiments, who spoke by his mouth, who wrought by his hands, and who became, as it were, the soul of his soul, so intimately was he united to him, and all his actions.

The Testament of  
*Moses.*

This appeared during the whole course of this great Patriarch's life, but chiefly near his end, and namely, when he saw himself even upon the point of leaving this beloved people, of whom he had been the Prince, Father, Prophet, and Law-giver: He must resolve then to give them his last words, and take his last farewell; he must declare all his desires, and draw his last will; to the end, it might be afterwards engraven upon Stones, and that, at least, every seven years there might be made a general publication thereof; as also, that Kings might themselves read it before their Election, to learn from thence the Laws and Precepts, which are, as it were, the souls of Princes, and the principal wheels of Empires.

Hieronimus in pro-  
logo Galleato.  
August. Q. 49.  
Theod. hic Q. 1.  
Athanas. in Synop.  
Quadragesimo anno,  
undecimo mense, prima  
die mensis, locutus est  
Moyses ad filios Israel  
omnia quæ præceperat  
illi Dominus, ut dis-  
ceret eis. Deut. 1. v. 3.  
Trans Jordanem in  
terra Moab. Deut. 1.  
v. 5.

Now this Testament was no other than *Deuteronomy*, which, as Saint *Jerome* saith, is, as it were, the Second Law, or rather according to the opinion of *Theodoret*, Saint *Austin*, and Saint *Athanasius*, a repetition of the first, which was published on Mount *Sina*, and amply set forth in *Exodus*, *Leviticus*, and the Book of *Numbers*. It was about the fortieth year after the departure out of *Egypt*, a little before the *Hebrews* passed over *Jordan*, and in the last of their stations in the fields of *Moab*, and in a place surnamed *Abelsarim*, when this new publication was made, by reason the most ancient of the people of *Israel*, who had received this Law upon Mount *Sina*, being dead, it was necessary that the young men, who perchance had never heard of it, might at least be instructed therein by this second promulgation.

Besides,



Besides, it was convenient that *Moses* who saw his end approaching, should declare all his desires unto his beloved people; and that for his last farewell, he should leave them these speaking Reliques and Divine Commandments, which ought to serve them as domestique masters, for the well-ordering both of their lives and manners.

We may say, upon the same occasion, That *Deuteronomy* is, as it were, but a continual Preaching, whereof all the Sentences and Exhortations are animated with Zeal, Ardor, and Piety, as the most powerful Motives *Moses* useth to inculcate to all his Auditors, such important Verities and Laws, as on them all their happiness and salvation depend. It is also most certain, That we our selves ought to be touched by the darts of Virtue, and by the shafts of a Holy Love, if we will warm others, and elevate their hearts and souls unto God: For otherwise, this were to inkindle a fire with water and ice, and to believe, that a pile might be fired by an extinguished Torch. No, no, we ought to be interiorly furnished with qualities fit to be imparted unto others, and before we lay some touches of a Pencil upon a Cloath, and some strokes of a Graver upon a Plate of Brass, it is first necessary to form a rough draught in our mindes; otherwise, we shall but scribble, and a multitude of venturous strokes can never finish a regulated work: Whence it follows, that Judges, Masters, and all that speak in publick, and are as it were, the Living Laws of this World, the Oracles of the People, and the Ecchoes of Gods Will, ought to be like animated Books which onely speak, command, and teach what they have imprinted within themselves; or rather like Marble, on which it is necessary beforehand, and with much labor, to engrave what is to be there read. In fine, they ought at least to imitate the Sun, which hath always eminently, both heat, beauty, and all those Lights, which without truce and repose,

An excellent Sermon of *Moses*.

Advice unto publick persons.

he spreads upon the Earth. Above all, such as God hath chosen for such important employments ought to speak more from the heart than mouth, and never to say during life, but what they should confirm at the hour of death, to the end when they shall see themselves at the point of death, they may have no trouble to retract the errors of their youth, but only repeat the verities they have alwayes gloried to practice and publish in all places. This is that which *Moses* did after the death of *Aaron*, and very few weeks before his own; When for a closure of all his actions and labours, he wrote and declared publickly these Lawes unto all his people, who after his decease were in a manner to hold his place, and serve for a bridle unto some, and a torch unto others, or at least for a spirit generall unto all, to inspire them with the duties and obligations they owed unto God.

Postquam percussit *Sehon* Regem *Amorrhæorum* qui habitabat in *Hesebon*: & *Og* Regem *Basan*, &c. Deut. I. v. 4.

Cæpitque *Moyſes* explanare legem, & dicere, Deut. I. v. 5.

Dominus Deus noster locutus est ad nos in *Horeb* dicens, &c. Deut. I. v. 6.

Ingreſſimini & posside-  
te eam (super qua jura-  
vit Dominus patribus  
vestris, &c. Deut. I.

v. 8.

Proſeſſi autem de *Horeb*, tranſivimus per  
enim terræ hanc &  
maximam, quam vi-  
diſtis, per viam mon-  
tis *Amorrhæi* ſicut  
præceperat Dominus  
Deus noster nobis.  
Cumque veniſſemus in  
*Cadisharne*; Deut. I.

v. 19.

Mittamus viros qui  
conſiderent terram: &  
renuntient per quod  
iter debeamus ascen-  
dere, & ad quas per-  
gere civitates. Deut. I.

v. 2.

To this effect, in the first three Chapters of *Deuteronomie* we need but repaſſe over the course of their Pilgrimage, and expose the admirable adventures of this famous Voyage which lasted forty years, during which they were like wanderers and vagabonds in the Desert.

It was upon the first day of the eleventh month of the Hebrews, and a while after the defeat of *Sehon* the King of the *Amorrhites*; and of *Og*, King of *Basan*, that *Moses* assembled his troops, and first related to them what had passed on Mount *Horeb*, together with a promise of their admission into *Chanaan*, which was to be the period of their travels, and the accomplishment of their desires.

In the second place, how after their departure out of the Land of *Horeb*, they descended into a vast and dreadful Wildernesse, from whence they went unto *Cadisharne*, which was the place of their retreat, whilst Spies went from them to survey the Land unto which they were going.

Now



Now this was the cause of inkindling Gods wrath against them, who perceiving that they confided not in his promises, swore that except *Caleb* the son of *Jephon*, and *Josua*, not a man of this incredulous and perfidious Nation should be so happy as to enter the Land of Promise. And truly what could God doe, hearing the murmurings, and seeing the Indignities of these fearfull and mercenary Souls, who had no sooner notice of the forces of the Country to which he conducted them, but at the same instant they perswaded themselves, notwithstanding all that *Josua* and *Caleb* could say unto them for their encouragement, that these troops were to oppress their weaknesse, and that unfallibly the Towers and Bulwarks of *Chanaan* would be converted into Prisons for them, as also that all those Giants of whom they had heard so much, were like so many Tyrants to reduce them again into a more vexatious bondage than that from which they were delivered.

They would have still wandred in the Desarts, and about the Mountains, often expos'd unto hunger and thirst, if God had not otherwise paternally provided for them, cleaving Rocks, causing Manna to issue from the Clouds, and preventing all the dangers which accompanied their Voyages. Me-thinks I see a Picture of those who goe round about the Sanctuary, and never enter into it: For all these miserable men were shut out of the Land of Promise, and this favour was reserv'd for their Children, who notwithstanding were long in expectation of it. There are some languishing Spirits in the world, and souls floating about the Ark, these are little Fishes which swim alwayes between two waters, or else resemble those Birds which can never take their flight upon elevated places, and never come out of their holes, but when night approacheth, and when scarce any light is to be seen. These are also certain curious persons who would pry even into the Sun; but the excessse of light blinds them. In matters of Faith, the eyes

*Cumque audisset Dominus vocem sermonum vestrorum, iratus, juravit & ait, Deut. 1.*

*v. 34.*

*Non videbit quispiam de hominibus generationis hujus pessimam terram bonam, quam sub juramento pollicitus sum patribus vestris, præter Caleb filium Jephone, &c. Deut. 1. v. 35, 36.*

*Vos autem revertimini & abite in solitudinem per viam maris rubri, Deut. 1. v. 40.*

*Parvuli vestri; de quibus dixistis, quod captivi ducerentur, & filii qui hoste boni ac mali ignorant distantiam, ipse ingredientur, &c. Deut. 1. v. 32.*

ought to be shut, and all the reasons of human policy serve but to dazle and confound. We ought never to be so presumptuous, as to measure the grandeurs of the Mysteries of Heaven, with the lownesse of our understanding. It is sufficient to follow the lights of God, to see what passeth in *Chanaan*, and in the Land of Promise, without sending other Spies than our most ardent desires, and our purest actions, otherwise the hand, eye, and mind, which serve us for a guide in this Pilgrimage, will forsake us on the way, and amidst windings, where we shall see but a far off the end of our travels, and the shore which we strive to reach by strength of arms and Oars. I even doubt whether after we have long expected, and demanded the land of Promise with tears in our eyes, and sighs in our hearts, we shall not be enjoyned silence; and surely it would be done with more reason than unto *Moses*, who notwithstanding his virtue and merits, was not heard in the request he made upon this occasion; for after he had made his prayer in these termes,

*Cum mihi quoque iratus propter vos Dominus dixit: nec tu ingredieris illuc, &c.*

*Deut. 1. v. 37.*

*Precatusque sum Dominum in tempore illo dicens. Deut. 3. v. 23.*

*Domine Deus, tu cœpisti ostendere seruo tuo magnitudinem tuam, manumque fortissimam, Neque enim est alius Deus vel in cœlo, vel in terra, qui possit facere opera tua, & comparari fortitudini tue. Deut. 3. v. 24.*

*Transibo igitur, & videbo terram hanc optimam trans Jordanem, & montem istum egregium, & Libanum. Deut. 3. v. 25.*

*Iratusque est Dominus mihi propter vos, nec exaudivit me, sed dixit mihi: sufficit tibi, nequaquam ultra loquaris de hac re ad me. Deut. 3. v. 26.*

*My Lord, and my God, thou hast begun to withdraw the Veiles which hide from us thy greatness and power; It is necessary to confess, that neither in the Heavens, nor upon Earth, there is any power comparable to thine, nor other God, who can work those miracles, whereof I have been a witness: I hope then that thy victorious hand, and thy Omnipotent arm will conduce me beyond Jordan, and that being under this happy Climat, and in these fortunate Lands, for which I have even sighed the space of forty years, I shall at last ascend the Mountain of Moria and Liban, where I may kiss the paces, and discern the footsteps of those who have been my well-beloved forefathers, and thy dear Children;*

God who can do nothing but with Justice, shewed some marks of his Anger, and most expressly prohibited *Moses* to importune him any more concerning this matter. Afterwards, he sent him to the top of Mount

*Phasga,*



Phasga, from whence having commanded him to look towards the East, the South, the West, and the North, he charged him only to incourage *Josua*, who was to succeed him after his death, in the quality of a Conductor of his people, and to divide *Chanaan* and the Land of Promise amongst the Tribes of *Israel*. I know not the terms which *Moses* used in the Establishment of so prudent and worthy a Successor: For he was content to say, that having received this answer and commission, he descended into the Valley, where was the Temple of *Phogor*; Having in this manner concluded the first Chapter of *Deuteronomy*; In the eighth Chapter following, he makes a long discourse, exhorting his people to keep exactly the Lawes and Commandements which were first given upon Mount *Sina*, with a Spirit environ'd with flames, and ardors, which sufficiently testified the greatness of this mysterie, and the importance of the matter.

Beware then, my dear Children, said *Moses* to them, of violating the Oath of your fore-Fathers, and if you be sensible of all the blessings you have received, Dye rather a thousand times, than efface in your souls the love and gratitude due unto him, who hath delivered you out of the furnaces of Egypt, and whose spirit hath secret flames, and devouring fires which will consume you, if you have been so audacious as to forget him, and despise his commands: But if you obey him, you shall goe into those pleasant Countries, which will prove a Haven unto all your miseries, and the accomplishment of all your desires; There all your Fetters shall be broken, and your selves freed from bondage, without fear and apprehension you shall enjoy those blessings which were heretofore promised unto Abraham, Isaac, and Jacob. For my part, my well-beloved, I am at the end of my life, and shall never pass over Jordan, nor the Land of *Chanaan*; Goe then happily thither, and before you set your foot on this Country, engrave in the bottom of your soules the Lawes

*Ascende cacumen Phasga, & oculos tuos circumfer ad occidentem, & ad Aquilonem, Austrumq, & Orientem, & aspice.* Deut. 3. v. 27.

*Sed Josue filius Num minister tuus, ipse intrabit pro te: hunc exhortare & robera, ipse sorte terram dividet Israeli.* Deut. 1. v. 38.

*Mansimusq, in valle contra fanum Phogor.* Deut. 3. v. 29.

*Non addetis ad verbum quod vobis loquor, nec auferetis ex eo: custodite mandata Domini Dei vestri, &c.* Deut. 4. v. 2.

Remarkable words of *Moses*.

*Cave ne quando obliviscaris pacti Domini tui.* Deut. 4. v. 23.

*Et juravit ut non transiret Jordanem, nec ingrederetur terram optimam, quam daturus est vobis.* Deut. 4. v. 21.

*Eccē morior in hac humo, non transibo Jordanem: vos transibitis, & possidebitis terram egregiam.* Deut. 4. v. 22.

*Hec est enim vestra sapientia & intellectus coram populis, ut audientes universa precepta hac, dicant: En populus sapiens & intelligens, gens magna.* *Dent. 4. v. 6.*

and Precepts I have so often taught you, to the end when another People shall see and hear these Oracles and do-  
cuments from your mouths, they may say with astonish-  
ment, Behold these wise and learned men, this great Na-  
tion, and these illustrious Tribes, for whom heaven hath  
always had an extraordinary care, and a particular af-  
fection. For the rest, in case you observe not exactly the  
Lawes I leave you, doe not think you shall long enjoy the

*Testes invoco hodie cælum & terram, cunctosque venturos vos esse de ven-terra, quam transito Jordane possiduri estis: non habitabitis in ea longo tempore; Sed de-* *Dent. 4. v. 26.*

succession whereof you are going to be heirs. I attest Hea-  
ven and Earth, and all Creatures both visible and invi-  
sible, which are witnesses of what I say unto you, scarce  
shall you be possess'd of it, but you will be dispersed, some  
into one place, some into another, and afterwards you  
will find your selves in Provinces, where you shall be

*Atque dispeget in omnes gentes, &c. Deu. 4. v. 27.*

Captives, and in reward of your perfidiousness, serve false  
Divinities, which the error and Idolatry of your Masters

*Ibique servietis Diis, qui hominum manu fabricati sunt, ligno & lapidi, qui non vident, nec audiunt, nec comedunt, nec odorantur.* *Dent. 4. v. 28.*

shall have formed of wood and stone, where you shall see  
mouths, eyes, ears, and the other parts which are the In-  
struments of life, and the Organs of your Senses, yet they  
will be inanimated Statues, soul-less bodies, and insensi-  
ble Idols, where nevertheless if you will seek God with a

*Cumque quaesieris ibi Dominum Deum tuum invenies eum: si tamen toto corde quaesieris, & tota tribulatione ani-* *Dent. 4. v. 29.*

contrite and loving heart, and fix your eyes and minds  
not upon appearances, but on the verity, which is Him, I  
protest unto you, my friends, that you will there find  
him, and that in fine, the power of your Creator will

trample over the weakness of all these little Beings which  
have been created by his hand. He then must be the object of  
your affections, his infinite goodness, his wise prudence, his  
Paternall mercy, his beauty without art or mixture, ought  
to be the subject of your desires and flames. Wo to all those,  
who deny him their affections, and prefer some streams,  
and little glimmerings of light, before this Spring of li-  
ving waters, and this Planet, without which the whole  
world would remain in the shades of death and blindness.  
I know that you will be first invaded by seven different  
Nations, which are but the Images of the seven deadly  
Sins, and will wage a bloody Warre against you: But  
these



these Chanaanites will serve but for matter unto your glory, and for a fair Field, where after many Combats, and totall Victories, you may raise Trophies, and build Altars unto the glory of this Conquerour, who can effect all that he pleaseth, from whence you shall learn, that your God is not only a God whose power is invincible, but whose fidelity also is inviolable, his promises unalterable, his word infallible, and his favours without number and measure, provided you offer your hearts, and consecrate to him your dearest passions; otherwise his favours will be converted into afflictions, his goodness will give way unto Justice, and his rewards will be punishments, exiles, slaveries, and almost Universall destructions, as when the impiety of your farefathers induced them even to set the abominable Idol of the Golden Calf, in the place of God; you need but represent all these frightfull punishments, & exemplar Chastisements, unto your minds, which in a manner make but a great Sepulchre of your Camps, the murmurings whereof have ascended even to Heaven; And if you will pass farther, and interrogate all Ages, to learn what hath hitherto been the rigour of Gods vengeance, when once provoked, goe even into the Cradle of the world, into the Terrestriall Paradise, under the Billowes of the Ocean, and amongst the Ashes of Sodom; In fine, return into Egypt, and pass again over the Sands of the Red Sea, to behold also there the prints of those Chariots, and of those enemies which pursued you with so much fury. Alas! where is now Pharaoh? Where are those Egyptians? and where is that insolent pride, those unsupportable cruelties, and those dreadfull Tyrannies, which kept you under the yolk, and in the Chains of a very long and painfull captivity? But if you desire to pass even into the Infernal parts, and cause all the Dungeons of the Earth to be open'd, you may ask of Core, Dathan, and Abiron, whether it be good to deride the works of God, and to vomit forth blasphemies against him, who deserves nothing but thanksgivings and benedictions.

Ab!

Septem gentes multo  
majoris numeri quam  
tu es, & robustiores te.  
Deut. 7. v. 1.

Tradiditq; eas Do-  
minus Deus tuus tibi,  
percuties eas usque ad  
internicionem. Deut. 7.  
v. 2.

Et scies, quia Domi-  
nus Deus tuus, ipse est  
Deus fortis & fidelis,  
Custodiens pactum &  
misericordiam diligen-  
tibus se. Deut. 7. v. 9.

Et reddens odientibus  
se statim, ita ut dis-  
perdat eos, & ultra  
non differat, protinus  
eis restituens quod me-  
rentur. Deut. 7. v. 10.

Signa & opera quae  
fecit in medio Aegypti  
Pharaoni Regi, & uni-  
verse terra ejus.  
Deut. 11. v. 3.

Omnisq; exercitui A-  
gyptiorum, & equis in  
curribus: quomodo  
operuerint eos aquae  
maris Rubri, cum vos  
persequerentur. Deut.  
11. v. 5.

Et Dathan atque A-  
biron filii Eliab, qui  
fuit filius Ruben, quos  
aperto ore suo terra ab-  
sorbuisset, &c. Deut. 11.  
v. 6.

Ponite hæc verba mea  
in cordibus & in ani-  
mis vestris, &c. Deut.  
11. v. 18.

Subvertite omnia loca  
in quibus coluerunt  
gentes quas possessuri  
estis Deos suos super  
montes excelsos, &c.  
Deut. 12. v. 2.

Nou facietis ita Do-  
mino Deo vestro. Deut.  
12. v. 4.

Sed ad locum, quem e-  
legerit Dominus Deus  
vester, &c. Deut. 12.  
v. 5.

ut vadant & serviant  
diis alienis, & adorent  
eos, solem, & lunam, &  
omnem militiam cæli,  
quæ non præcepi. Deut.  
17. v. 3.

Et lapidibus obruen-  
tur. Deut. 17. v. 5.

Hoc erit iudicium sa-  
cerdotum à populo &  
ab iis qui offerunt vi-  
ctimas, sive ovem im-  
molauerint dabunt sa-  
cerdoti armum ac tri-  
triculum.

Septimo anno facies  
remissionem. Deut. 15.  
v. 1.

Quæ hoc ordine cele-  
brabitur, cui debetur a-  
liquid ab amico vel  
proximo, à fratre suo  
repetere non poterit,  
quia annus remissionis  
est Domini. Deut. 15.  
v. 2.

Cum tibi venditus fu-  
erit frater tuus He-  
bræus aut Hebræa, &  
sex annis seruiert ti-  
bi, in septimo anno  
dimittes eum liberum.  
Deut. 15. v. 12.

*Ah! Surely, if Fire, Earth, Air, and Water, have never refused to arm themselves in his quarrel, they will not be less obedient and sensible, when it shall please him to give them the least sign of his commands. Hear then Israel, all that I say unto thee, and imprint it in thy minde, to the end, If these chastisements and threats do not move thee, and beget fear and horror in thee, at least, let the memory of the Favors conferred on thee, and the hope of a future good incite thee; let not so many benefits be forgotten, and let the hand from whence they flow, oblige thee eternally to preserve them in thy remembrance.*

Are not these words worthy the zeal of Moses? and these flames, powerful enough to inkindle love, or to reduce hearts harder than Diamonds into Ashes? But this Exhortation seemed to them too general, and for this reason, he descended more to particulars, and com-  
manded,

First, Not to immolate any more their Victims, nor to present their desires in Woods, and upon Mountains, but in some place which God had chosen and appointed for this purpose.

Secondly, He made an Edict, in which it was decreed, That they who should be so bold as to teach and introduce any Foreign and Sacrilegious Worship, should be presently put to death, and publickly stoned without exception, either of kinred or friends, in case by mishap they were guilty.

Thirdly, He makes mention of particularities, which concerned the maner which was to be observed in the common use of these Animals, which might be eaten; and there he remarks some duties touching the Tenth, to which they were obliged: From thence, he proceeded to the Jubile, which was celebrated every seventh year; after which, the Jews gave mutually a general acquittance of all the debts they had contracted, and at that time all servants were set free, in such sort, that their Masters were even obliged to give them a Viaticum,



Viaticum, which was as a general salary due unto the toils of their service.

Fourthly, Having spoken concerning the Offerings which was to be made of the first-born, he makes a new publication of the Feast of *Easter*, of Pentecost, and of the Tabernacles, which were to be celebrated in a designed place, and where the Male-children were bound to be present. Presently after he made a decree of death against Idolaters, and commanded all the people to repair unto their Priests in Legal matters, and to consult them in their doubts, and concerning the differences, which had reference to the Law. Then about the end of the same Chapter, he commanded the people of *Israel* to chuse a King of their own Nation, and described the Qualities which were requisit for this Dignity.

Fifthly, He ordains by his order, that the Priests and Levites should have onely the Victims, Offerings, and Tenths, for their share in *Canaan*. Afterwards, he made a Publick Act, prohibiting any Consultation with Diviners and Sorcerers, and promised them a Prophet, who should declare to them all the Commands of God.

Sixthly, *Moses* enjoined that three Towns should be designed for Refuge, and which might serve as a Sanctuary for those who should by mishap kill a man against their will; that if it were done voluntarily, the Author thereof was to be banished, and drawn from these Towns, first to be put into the hands of his adversaries, and afterward punished with exemplary death. As for false witnesses, whose tongues are as much or more to be feared, than the hand of a murtherer, they were all condemned unto that kinde of punishment, which chasticeth proportionably to the crime, and demands in rigor, life for life, and such a punishment as punctually suites with the offence of the criminal.

E e c

Seventhly,

*Sed dabis viaticum de gregibus, &c. Deut. 15. v. 14.*

*Tribus vicibus per annum apparebit omne masculinum tuum in conspectu Domini Dei tui, in loco quem elegerit: in (o)mnitate aymorum in solemnitate hebdomadarum, & in solemnitate tabernaculorum. Deut. 16. v. 16.*

*Veniesq; ad sacerdotes Levitici generis, & ad judicem qui fuerit illo tempore, &c. Deut. 17. v. 9.*

*Et dixeris: constituam super me regem, sicut habent omnes per circuitu nationes. Deut. 17. v. 14.*

*Non habebunt sacerdotes & Levite, & omne: qui de eadem tribu sunt, partem & hereditatem cum reliquis Israel, Deut. 18. v. 1.*

*Nec incantator, nec qui pythones consultat, & divinos, &c. Deut. 18. v. 11.*

*Prophetam suscitabo eos, &c. Deut. 18. v. 18.*  
*Hæc erit lex homicidæ fugientis, cujus vita servanda est: Qui percusserit proximum suum nesciens, &c. Deut. 19. v. 4.*

*Si quis autem odio habens proximum suum, &c. Deut. 19. v. 11.*

*Mittent seniores civitatis illius & arripiant eum de loco effugii, &c. Deut. 19. v. 13.*

*Non stabit testis unus contra aliquem, &c. Deut. 19. v. 15.*

*Si exieris ad bellum  
contra hostes tuos, &  
videris equitatus &  
currus, &c. Deut. 20.  
v. 1.*

*Si genuerit homo filium  
contumacem & prote-  
rum, qui non audiat  
patris & matris impe-  
rium, & edocuit obe-  
dire contempserit. Deut.  
21. v. 18.*

*Apprehendent eum, &  
ducent ad seniores ci-  
uitatis illius, & ad  
portam iudicii. Deut.  
21. v. 19.*

*Ammonites & Moab-  
ites etiam post deci-  
mam generationem non  
intrabunt ecclesiam Do-  
mini in eternum. Deut.  
23. v. 3.*

*Si acceperit homo uxo-  
rem, & habuerit eam,  
& non inuenerit gra-  
tiam ante oculos eius  
propter aliquam fœdi-  
tatem: scribet lilellum  
repudii, & dabit in  
manu illius, & dimit-  
tet eam de domo sua.  
Deut. 24. v. 1.*

*Non deerunt pauperes  
in terra habitationis  
tue: idcirco ego præ-  
cipio tibi, ut aperias  
manum fratri tuo egeno  
& pauperi, qui tecum  
versatur in terra. Deut.  
15. v. 11.*

Seventhly, He passes to Laws and Customs which were to be observed in War, and in a concealed Murder, in which case, the offending-party was bound to make some expiation of his crime, and receive, at least, some immunity and favor from his Judges, which consisted particularly in a Publick Oath, and in a general Protestation made before them. As concerning the disobediences of such Children as were refractory to their Fathers commands, no other punishment was to be inflicted on them than Death, after they had been first put into the hands of the most Antient of the people, who having heard the report, examined the fact, and confronted the witnesses, were obliged to leave them unto the mercy of the people to stone them to death, which was also observed concerning Adulterers, who to this end, were led out of the City with those that were to be stoned.

Eightly, He frames a brief Catalogue of some Ecclesiastical Laws, and chiefly of such persons as were forbidden entrance into the holy places, amongst which were the Ammonites, the Idumeans, the Moabites, and the Egyptians, even to the Tenth Generation.

Ninthly, Upon just reasons he permitted the Hebrews to separate themselves from their Wives, and exhibite on this occasion, a Bill of Divorce, in which they set down the causes of their repudiation.

Tenthly, He prescribed them Laws and Motives, which were to invite them unto mercy and compassion towards the poor; which certainly is so agreeable unto Reason, and fastned to Nature, That a man must be more than insensible, not to be touched with a misfortune, wherein it is a particular favor not to be inveloped himself, and where, however it happen, the misery of his likeness is represented before his eyes.

In fine, Albeit men in this point are more worthy of compassion, than other Creatures, yet Beasts very often deserve pity; and we ought not to be so cruel, according



according to the observation of *Moses*, as to muffle the mouth of an Ox who treads the Corn, as it was antiently practised, and after his labor, to refuse him Straw and Hey.

Behold, as it were, an abridgement of the first five and twenty Chapters of *Deuteronomy*, and consequently of *Leviticus*, and the Book of *Numbers*.

In the six and twentieth Chapter, the Hebrews received a command to offer unto God their first-fruits, with a publick acknowledgment of their gratitude, for the blessings they received from God, and that he alone is the Author of them; to whom they are indispensably bound, to yield a perfect obedience, and without restriction.

In the seven and twentieth, he prescribes the Form and Ceremonies of the Benediction, which was to be given upon the Mount *Garizim*, whereas the Maledictions were thundred out upon that of *Hebal*, and where all the Hebrews, men, women, and children, were to appear, upon condition nevertheless, that the twelve Tribes should be in such a maner divided, as six onely were to be on *Garizim*, and as many upon *Hebal*. Concerning the Priests who carried the Ark of the Covenant, they had their station between the two Mountains, incompassed by Levites and the Antients of the Nation. It was after this preparation, *Joshua* began to bless all the people, either by his own mouth, or by the mouth of the Priests; the which being done, the Law was proclaimed: And as it is probable enough, some Levite was chosen for this purpose, whose voice might be most intelligible to so great an Assembly, and then followed the Twelve Formalities, concerning Benedictions and Maledictions, which were to be observed, when necessity and custom required.

Behold, doubtless the very Soul of the Laws, and, as it were, the String of Justice in the World, and Commonwealths. This mixture of the good we hope for,

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and

*Tolles de cunctis frugibus tuis primitias, & pones in cartallo, pergesque ad locum, quem Dominus Deus tuus elegerit, ut ibi invocetur nomen ejus. Deut. 26. v. 2.*

*Hi stabunt ad benediceudum populo super montem Garizim, For-dane transmissio, &c. Deut. 27. v. 12. Et à regione isti stabunt ad maledicendum in monte Hebal, &c. Deut. 27. v. 13. Et pronuntiabunt Levite, dicentque ad omnes viros Israel excelsa voce. Deut. 27. v. 14. Maledictus homo qui facit sculptile, &c. Deut. 27. v. 15.*

and the evil we fear, is, and hath been alwayes the Cement of States and Empires: And for this reason a spirit of love and fear is necessary in all Laws and Governments, to the end, when one gives Crowns, Darts and Thunderbolts may be seen in the hand of the other, which prevents abuse of favors, and the suffering our selves to be carried away by the attractives of Mercy, with a general contempt of Justice.

It was not then without reason, the written Law hath her Benedictions and Maledictions; since by the one she bridleth all Vices, and by the other she excites unto Vertue; and it is for the same cause, *Moses* who in an eminent degree possessed all the qualities of a perfect Statesman, and had passed through all the Offices which render men the Intelligences of Nations, was resolved in a maner to finish his Testament, by promises for the Good, and threats for the Wicked. You need but peruse the ensuing Chapters of *Deuteronomy*, where even to the thirtieth, you see nothing but Favors and Benedictions for those that shall keep the Law; and on the contrary, nothing but Terrors and Maledictions for such as shall infringe it.

*I swear unto thee, saith he, my poor people, That if thou hast heard, and deeply engraven all the Commandments of God in thy minde; and if thou art resolved to put them in practise, thou shalt be filled with all sorts of Benedictions.*

*Si autem audieris vocem Domini Dei tui ut facias atque custodias omnia mandata ejus. quae ego precipio tibi hodie, faciet te Dominus Deus tuus excellere cunctis gentibus, quae versantur in terra. Deut. 28. v. 1. Venientque super te universae benedictiones istae, & apprehendent te; si tamen praecepta ejus audieris. Deut. 28. v. 2.*

*I speak it unto thee, with tears in mine eyes, and by the order of him, who is Verity it self, and whose Mercies and Vengeances are infinite: I speak it unto thee as being even now ready to die, and if during my life I have concealed nothing of all that was never so little expedient for thee, I ought not to be now silent, in so important a matter. Remember then, my dear Chrildren, all that God hath commanded you, and that which I have so often from him announced unto you; and if you perform it as you ought, you shall be blessed in your own persons, and in your*



your children, in City and Country; and to what place soever you shall repair, at your entrance and going forth, you shall finde Benedictions, in such sort, That those who shall see you, will be inforced freely to confess, That you are that chosen people whom God hath taken into his protection, and for whom the Heavens, the Elements, and Nature, are Treasures of Benedictions. In fine, you shall see your Enemies under your feet, and other Nations will not onely bear you affection, but also respect; and on the contrary, if you be so unhappy as to infringe the least of these Commandments, and contemn these Laws, I have so often declared to you, or those Ceremonies I have so publickly established, your Privileges shall be changed into punishments, and your Favors into execrations, which will at last make you the subject of all the Plagues wherewith Egypt hath been heretofore so cruelly afflicted, and you shall even feel some which you never yet heard of, or at least, whereof you shall not finde any mention in this Book.

What pity will it be to see you a reproach and scorn to the most barbarous Nations in the World, amongst whom you shall nevertheless be dispersed, to serve their unknown gods and masters, who will give you neither truce nor repose, no more than your own consciences, which will always carry Vultures and Vipers, to torment you without pity or intermission. Your hearts will have disturbing terrors, and our wandring eyes will cast darts, as infallible marks of the miseries and tyranny you shall undergo. It is also the doleful portion, and the most usual course of the wicked, to live amidst frights, fears, which like so many Goalers, both day and night surround an unhappy soul, which sees nothing but Specters and Phantasms which sollicite her ruine; so that you will be always like Criminals, whose eyes are already veiled, whose necks are laid down, and hands tied in expectation of the fatal stroke, which will in an instant sever their heads from their bodies. Scarce shall the Sun be risen, when you will

Benedictus tu in civitate, & benedictus in agro. Deut. 28. v. 3.

Benedictus fructus ventris tui, & fructus terre tue, fructusq; jumentorum tuorum, &c. Deut. 28. v. 4.

Benedictus eris tu ingrediens & egrediens. Deut. 28. v. 6.

Dabit Dominus inimicos tuos qui consurgunt adversum te, convergentes in conspectu tuo, &c. Deut. 28. v. 7.

Videbuntq; omnes terrarum populi quod nomen domini invocatum sit super te, & timebunt te. Deut. 28. v. 10.

Quod si audire volueris vocem Domini Dei tui, ut custodias, & facias omnia mandata ejus, & ceremonias

quas ego precipio tibi, hodie, venient super te omnes maledictiones istae, & apprehendent te. Deut. 28. v. 19.

Percutiat te Dominus ulcere Aegypti. Deut. 28. v. 27.

Insper & universos languores & plagas, quae non sunt scriptae in volumine legis hujus. Deut. 28. v. 61.

Omnis tempore calumniam sustineas, & opprimaris violentia, nec habeas qui liberet te. Deut. 28. v. 29.

Disperget te Dominus in omnes populos, a summitate terre usq; ad terminos ejus; & servies ibi diis alienis, quos & tu ignoras & patres tui, &c. Deut. 28. v. 64.

*Dabit enim tibi Domi-* say with sighs, Ah! Who will assure me, that I may be  
*nus ibi cor pavidum,* secure till night, and in the Evening some new apprehen-  
*& deficientes oculos,* sion will even tear this complaint out of your months, Ah!  
*& animam conjum-* I know not whether I shall ever see day! Alas, who will  
*ptam maiore. Deut.* 28. v. 65.

*Manè dices: Quis* give me then some assurance of it?

*mibi det vespertum? &*  
*vespere: Quis mibi*  
*det manè. Deut. 28.*  
 v. 67.

Sinners, where are we? Is this to live, to die every moment? and can we call by the name of life, a train of pains, torments, wounds, terrors, and deaths? O life, how sweet art thou, when thou dost fear and love nothing but God! O death, how dreadful art thou, when we have followed and loved some other than God! What Favors and Benedictions, in the life and death of a vertuous man! But what horrors, Anathemas, and Maledictions, during the course, and end of the life of a sinner.

Alas! My dear Reader, reflect a little, I beseech thee, on these Verities, and if the voice of thy Conscience, and the examples thou seest daily before thy eyes cannot move thee; come then again in spirit with the children of *Israel*, and the predestinated souls, hear the voice and exhortation of *Moses*, take a while his Testament into thy hands; and then casting thy eyes upon every Article, fix thy thoughts upon that, where he speaks unto all the Tribes, and where after *Moses* had addressed himself into all sorts of States and Conditions, of men and women, which were gathered together about him, he saith unto them, That he spake not onely unto those that were present, but also unto the absent; and therefore it is unto thee, and to all men of the world, this discourse must be directed.

Hear then mortal men your Law-giver, hear your Lord, your Master, and your Prophet, who conjures you to look back upon the past ages; and when you shall come to those dreadful days, in which the Sun, and all the Lights of Heaven shall be obscured by fire, sulphure, and the shameful smokes of those infamous Cities, which the spirit of the justest furies of God had



had consumed and reduced into ashes, Interrogate these frightful Reliques, and they will tell you, That these are the traicts of the Vengeances of Heaven, and the remnants of those, who have broken with God, that Faith which they owed him.

In fine, to conclude this whole discourse with Moses.

What is more sweet and easie, saith this Holy Man, than to live under the Laws of so holy a Religion, and carefully to observe all those orders which have been dictated by the mouth of a God, whose rigors and decrees cannot be but most just. What can there be in all that is commanded you, which exceeds your forces, and is beyond your capacity, or too far distanced from your power? It is not necessary to mount so high as the Heavens, and to pass beyond the Seas, to learn and perform what is enjoined you; For what is there, you may not do, and know? and where much trouble is not required to accomplish it. The words of God resound in your ears, they are near your mouths and hearts; Ingrave then deeply in your mindes, all that I have this day said unto you, and above all, remember that on the one side I have proposed happiness, and life, and on the other, misfortune and death. I call Heaven and Earth to witness the choice I have given you; it is then your part to prefer either good or evil, and choose rather life than death; to the end, you may live with all your children, in the peace and obedience you owe unto God, and to fix your mindes and hearts so strongly on him, that you may live onely for, and in him; for he is the soul of your spirits, on him alone depends the course of your life, and it is his hand which will conduct you into this fortunate Land which he promised to your fore-fathers, Abraham, Isaac, and Jacob.

Israel, it is unto thee Moses speaks, and it is unto you, Christian People, that the eccho of this voice is addressed, and loudly resounds in the Law of Grace, and of the Messias. Do not say then, Who shall ascend unto

*Mandatum hoc quod ego precipio tibi hodie, non supra te est, neque procul positum. Deut. 30. v. 11.*

*Nec in celo situm, ut possis dicere: Quis nostrum valet ad caelum ascendere, ut deferat illud ad nos, & audiamus atque opere compleamus? Deut. 30. v. 12.*

*Considera quod hodie proposuerim in conspectu tuo vitam & bonum, & e contrario mortem & malum. Deut. 30. v. 15.*

*Testes invoco hodie caelum & terram, &c. Deut. 30. v. 19.*

*Et diligas Dominum Deum tuum, atque obediens voci ejus, & illi adhaereas (ipse est enim vita tua, & longitudo dierum tuorum) ut habites in terra, pro qua juravit Dominus patribus tuis, Abraham, Isaac, & Jacob, ut daret eam illis. Deut. 30. v. 20.*

unto Heaven, who shall cause *Jesus Christ* to descend, who shall draw him out of the Sepulchre, or who can descend into the Abyss? It is not required thou shouldst do these impossible things, and which are already done, it sufficeth thou perform what lies in thy power, and what thou oughtest, and the rest shall be granted thee.

O my *Jesus*! How sweet is thy yoke, and how reasonable is thy Will! *Anathema* to all those, who refuse obedience to thy most holy commands, whilst these faithful servants shall enjoy those Favors and Benedictions, which thou from all eternity hast reserved for thy Elect.

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## CHAP. XLVIII.

### *The last Canticle of Moses.*

**W**Hen once we give up our selves as a prey unto Vices, the longest period of our lives commonly serves but to weave the largest Web of misery; but also when years pass away in virtuous actions, they are but miraculous courses, the moments whereof are illustrious, and their events most happy. And it is for this cause, I believe, that the Wiseman compared the life of the good to the Sun, which produceth nothing but Beauties and Lights; whereas the life of the wicked is tenebrous, bringing forth nothing but Lightnings and Obscurities. Now, if ever the life of any person hath been full of glory, prosperity, and happiness, though daily intermixt with afflictions and disquiets, it was that of *Moses*, of whom we may justly say, what heretofore *Carthage* did of certain Captains, That all the days of his life, and all his actions had something I know not of Divine, and transcending the capacity of man: Nevertheless, all the prodigies and miracles he wrought, would have been but streams which lose themselves in running, and clarities which vanish after some sparkings,



lings, if his death had not been the Image of his life, and even the moment God chose to manifest to him the particular care he took of his people, in giving him *Josua* for a Successor, and assuring him, that after his death they should enter into those happy Countries they had so long expected.

To this effect God descended in the Pillar of the Cloud, as on his Throne, and spake familiarly unto *Moses*, concealing nothing from him of all that was to come. Was not this an admirable Colloquy? God alone with *Moses* and *Josua*, as to ratifie the choise of the one, and to discharge his heart into the bosome of the other.

*Apparuitq; Dominus ibi in columna nubis, &c. Deut. 31. v. 15.*

*Moses*, saith he, *this people for whom I had so much tenderness and love, and which thou hast conducted with so much labour and zeal, shall shortly enter into the Land I have so long promised them. But whilst thou shalt enjoy the repose of thy forefathers, these miserable wretches will become fornicators, and adhere unto Idols, and shamefully break that faith they have so often sworn to me. I shall be inforc'd to immolate them unto my severest rigours, and as so many victims to sacrifice them to my just indignation, to the end in the height of their misery, they may know at last, that I have abandoned them; and besides, all their misfortunes and punishments are but the lamentable effects of their crimes, and the inevitable darts of that fury they have provoked.*

*Dixitque Dominus ad Moysen: Ecce tu dormies cum patribus tuis, & populus iste consurgens fornicabitur post Deos alienos in terra, ad quam ingreditur ut habiet in ea, ibi derelinquet me, & irritum faciet fœdus quod pepigi cum eo. Deut. 31. v. 16.*

*Et irascetur furor meus contra eum in die illo, & derelinquam eum, &c. Deut. 31. v. 17.*

Behold the cause, why God commanded *Moses* to compose a Canticle which contains a description of the Miracles he had done in favour of the people of *Israel*, which ever since the Hebrews have stiled an abridgement of the Law, and which, as in effect we shall immediately see, is a Summary of the rarest wonders God hath ever done for men, and namely for these ingrates unto whom *Moses* made the first recital thereof, enjoining all of them to learn the same, and never to forget it.

*Nunc itaque scribite vobis Canticum istud, & docete filios Israel: ut memoriter teneant, & ore decantent, &c. Deut. 31. v. 19.*

*Audite celi quæ lo-  
quor, audiat terra ver-  
ba oris mei. Deut. 32.  
v. 1.*

*Concresecat ut pluvia  
doctrina mea, fluat ut  
ros eloquium meum,  
quasi imber super her-  
bam, & quasi stilla  
super gramina. Deut.  
32. v. 2.*

*Quia nomen Domini  
invocabo: date mag-  
nificentiam Deo nostro.  
Deut. 32. v. 3.*

*Dei perfecta sunt opera,  
& omnes viæ ejus ju-  
dicia, Deus fidelis, &  
absque ulla iniquitate,  
justus & rectus. Deut.  
32. v. 4.*

Stop your course, saith he, you beautifull Planets which move in the day over our heads, and march under our feet, whilst we are at rest, and under the shade. Sun, who incessantly dost run upon this azure, and luminous Chariot, and thou Moon, whose so various revolutions are made in a list of Diamonds and Saphirs, stand still a while, and listen to this discourse; Heaven and Earth I call you for witnesses of my words, and it is unto you I address my voice, to the end if men doe not hear me, you may be more sensible, and frame at least some Consort to cause this Canticle of honour and praise to resound.

Let my words produce in my mouth, and in your hearts, what water doth in the bosome of the Earth, rain upon herbs, and dew upon fruits and flowers, to the end Virtue may there spring again, and that some profit of my discourse may appear in your souls.

Render then unto God the praises you owe him, and exalt his name, whilst I shall invoke it, and cause the memory of his benefits to resound in all places.

Is it not true that his works are perfect, and that with weight and measure he hath made all that is visible to our eyes? What can be added unto the most beautifull draughts of his Goodness, Power, Wisedome and Sanctity; He is most just, most Good, most holy, most Wise, most Powerfull; and all the beauties which have any splendour, are but the marks and tracts of such as reside in him, as in their Fountain. Have you never contemplated his designs, and the effects of his Divine Providence, which hath ordered the Planets in their Orbs, the Elements in their spaces, and all bodyes in their temperaments, and under those Lawes which best suit with their essence. Should not the whole Universe be converted into mouths and tongues to praise him, into Spirits to admire him, into Hearts to love him? What meaneth this great preparation, and all this pomp, to which honours and congratulations are rendred, and to which so many applauses are given, unless to shew some rayes of light,



light which have been drawn by his own hand, and form'd by his sole word.

But, O horror and abomination! all these discourses are unprofitable! for his own Children deride his Pater-nall goodness, and you your selves, to whom I direct my speech, are so blind and barbarous as to repay all his benefits with contempt and disloyaltie.

Is this then, senseless people, the compensation you afford your Creator? and will you at last by your paricidal Blasphemies, deny that he is your Father, and that he hath preserved you a thousand times from the dangers and miseries which you your self could not avoid? Vnnatural Children, perfidious race, devoid of courage and counsell, what acknowledgements will you render him for all his favours, and what tribute have you hitherto pay'd unto his Magnificence?

Ingratefull people, have you no shame, and when you turn back into the way from whence you come, and into the bondage out of which he hath delivered you, what thanks-givings do you render unto your Deliverer?

But if you suspect my words, consult your Ancestors, and conjure your forefathers, to tell you how often he hath preserved them from the fury and arms of your enemies. Advance yet farther, and ascend even to the Source of Ages, and of all your generations.

You shall learn that it was his hand which divided the Universe, placed order even in the Confusion of Babel, and gave limits unto Seas, and bounds unto every Province, yet in such sort, the Hebrews in this common partition have had the favour to be advantaged above all Nations, God having chosen these people for his peculiar inheritance, and reserved them to himself as the fairest and most assur'd of his possessions.

All these infortunates grow'd under the Captivity of Egypt, when his sage Providence mark'd out to them habitations in the midst of frightfull Desarts, and when it forced the Air, the Clouds, and the Earth to work mira-

Peccaverunt ei, & non filii ejus in sordibus: generatio prava atque perversa, Deut. 32. v. 5

Hæcine reddis Domino popule stulte & insipiens? nunquid non ipse est pater tuus, qui posedit te, & fecit, & creavit te? Deut. 32. v. 6.

Memento dierum antiquorum, cogita generationes singulas, interroga patrem tuum, & annuntiabit tibi majores tuos, & dicent tibi. Deut. 32. v. 7.

Quando dividebat altissimi gentes, quando separabat filios Adam, constituit terminos populorum juxta numerum filiorum Israel. Deut. 32. v. 8.

Pars autem Domini populus ejus: Jacobi funiculus hereditatis ejus. Deut. 32. v. 9.

Invenit eum in terra deserta, in loco horro- ris, & vaste solitudi- nis, circumduxit eum & docuit, & custodi- vit quasi pupillam o- culi sui. Deut. 32. v. 10

gles for them, without which they had perished a thousand times with hunger, thirst, and horrors. A man would have even sworn, that every one in particular had been more pretious to him, than the Apple of his eye, and this made him during this whole voyage keep fire, and a Pillar form'd of a Cloud, which served them still for a guide in the midst of so many dangers.

*Sicut aquila provocans ad volandum pullos suos, & super eos volitans expandit alas & assumpsit eum atq; portavit in humeris suis, Deut. 32. v. 11.*

This good father did just as an Eagle, which seeing her young but newly covered with feathers, intices them out of the nest, and then sets them on her wings, to teach them gently to fly: for he plac'd himself in the head of our troops, and brought us through our enemies, as on his shoulders, resolving to be himself our Shield, our Defence, and our Conductor, over the billows of the Sea, and in the darkest Wildernesses, in despite of all the assaults of our Enemies, against whom he taught us to fight, overcome, and triumph.

*Dominus solus Dux ejus fuit, & non erat cum eo Deus alienus. Deut. 32. v. 12.*

Yes, my people, it is this victorious arm, and this most powerfull hand, which hath drawn thee out of these dreadful Sepulchres, and which under the dry and arrid sands of a Desert made Fountains of living waters spring up to mix with a miraculous Bread which his goodness sent thee from Heaven.

*Constituit eum super excelsam terram: ut comederet fructus agrorum, ut sugeret mel de petra, oleumq; de saxo durissimo. Deut. 32. v. 13.*

Now behold thee on the Confines of a Land, the most fertile and pleasant in the world. Thou goest into a Paradise of delights, and into an aboad of peace and repose, where the Bees make their Honey, and the Olive trees bear their fruits even upon Rocks and stones.

*Butyrum de armento, & lac de ovibus cum adipe agnorum, &c. Deut. 32. v. 14.*

There it is where the Ayr is alwayes calm, and the Stars alwayes Serene, the very sheep are so fat in the Meadows and Pastures, that in all seasons of the year Milk and Lambs are there to be found.

*Incrassatus est dilectus et recalcitrauit; incrassatus, inpinguatus, dilatatus, dereliquit Deum factorem suum, & recessit à Deo salutari suo. Deut. 32. v. 15.*

Ah! ingratull people, what wilt thou render for so many benefits, and what homage wilt thou doe unto him, whom thou canst not recompence but by acknowledgements? What! wilt thou present Gall and Poison unto God, who gives thee the most delicious wine in Nature, and



and after thou shalt grow fat, like a wild and untamed Colt; wilt thou refuse the bit? Art thou so bold; as to kick against thy Master, and to prefer before his Lawes thy own appetites, capricious humours, and Idolatrous passions which make thee adore the weakness of some false Divinities in stead of his power.

*Provocaverunt eum in diis alienis, & in abominacionibus ad iracundiam concitaverunt. Deut. 32. v. 19.*

Is not this to be mad even to rage, and a thousand times more brutish than beasts, which have no other guide than sense, and yet often bear some respect to their benefactors.

Alas! doe not flatter then this cruell Idolatry, and these more than brutish contempts, which inslave you to wood and stones, tearing out of your hearts that love and respect which you owe unto your God.

*Immolaverunt Dæmoniis & non Deo, diis quos ignorabant: non vi recentisque venerunt quos non coluerunt patres eorum. Deut. 32. v. 17.*

You have said, perfidious men as you are, you have said, that you have no other God than these Idols, or at least you have effaced out of your souls all the marks of him who alone deserves Altars in quality of your Creator.

*Deum qui te genuit dereliquisti, & oblitus es Domini Creatoris tui. Deut. 32. v. 18.*

But he hath piercing eyes, and penetrating looks, which have brought day even into the night of your foulest treasons, and now all the torches of his wrath are lighted, and the Spirit of his anger is ready to dart the thunderbolts of his indignation upon all your Children.

*Vidit Dominus, & ad iracundiam concitatus est: quia provocaverunt eum filii sui & filia. Deut. 32. v. 19.*

Yes, saith he, I will withdraw my self from this perverse and unbelieving Nation, and in vain shall they call upon me in their miseries, for I will not vouchsafe to look upon them, or els in seeing them, I will laugh at them; and all the enemies I have made the miserable subject of their Victories shall change fortune with them; For my part I will no longer have all those amiable tenderesses and Paternall affections I had for their Ancestors, and so dearly conserved for them who are their Children.

*Et ait: abscondam faciem meam ab eis, & considerabo novissima eorum, generatio enim perversa est, & infideles filii. Deut. 32. v. 20.*

In vain then doe they seek in me some signes of goodness; for my Justice is irritated, and the ardours of my wrath have kindled a fire which will never be quenched, and when they shall goe even hiding themselves under the Abysses of the Earth, I swear unto them, that they shall

*Ipsi me provocaverunt in eo qui non erat Deus, & irritaverunt in vanitatibus suis: Et ego provocabo eos in eo qui non est populus, & in gente stulta irritabo illos. Deut. 32. v. 21.*

Ignis succensus est in furore meo, & ardebit usque ad inferni novissima, devorabitque terram cum germine suo, & montium fundamenta comburet.

*Deut. 32. v. 22.*

Congreabo super eos  
mala, & agistia me-  
as complebo in eis.  
Deut. 32. v. 23.

Consumuntur fame, &  
devorabunt eos aves  
morsu amarissimo :  
Dentes bestiarum im-  
mittam in eos, cum su-  
rore trahentium super  
terram, atque serpen-  
tium. Deut. 32. v. 24.  
Foris vastabit eos  
gladius, & intus pa-  
vor, juvenem simul ac  
virginem, lactantem  
cum homine senē. Deut.  
32. v. 25.

Dixi : ubinam sunt ?  
cessare faciam ex ho-  
minibus memoriam eo-  
rum. Deut. 32. v. 26.  
Sed propter iram ini-  
micorum distuli ne  
forte superbirent hostes  
eorum, & dicerent, ma-  
nus nostra excelsa, &  
non Dominus, fecit hac  
omnia. Deut. 32. v. 27.

Gens absq; consilio est,  
& sine prudentia.  
Deut. 32. v. 28.

Utinam saperent &  
intelligerent, ac no-  
tissima providerent.  
Deut. 32. v. 29.

shall there find devouring flames, and merciless Piles, which will reduce the Earth unto Ashes, and consume all the fruits thereof, and having dried up the Rivers, will convert the proudest and highest Mountains, into the most frightful & horrid Sepulchres, so that all my Arrows and Darts will instantly fall upon the infamous heads of all those Criminals. They shall be seen dying with hunger in the streets, and their bodies shall serve as a prey unto those cruell birds, and those pittiless beasts, which live but on bloud and slaughter.

Besides, I will make them fall under the edge of my Sword amidst the fields, and in the heart of Cities, fear and terror shall erect for them a Thousand Scaffolds to keep them continually in the horrors of death, or in the the rigours of punishment, without sparing either Women or Children, from the eldest, even to him that hangs on the breast.

Thus will I disperse them, and I will fix shamefull reproaches on them, as an abandoned people, whose name and memory is forgotten amongst Nations. Nevertheless, I have long with-held the darts of my vengeance, to the end all those enemies which shall make war against them, and shall be the Instruments of my Justice, might not be so blind and insolent, as proudly to attribute unto their Forces the ruine of this people, which I will destroy with my own hand in punishment of their Rebellion and Apostacy. These are impudent men, who are ignorant of my Judgements, and of the course of my Providence, which most wisely, and with order disposeth as well of punishments as rewards.

Alas ! why doe they not reap benefit of other mens miseries, and why doe not the unhappy examples, which are before their eyes, pass even into their souls, to render them more prudent, or at least to make them foresee the utmost extremities of my wrath, and of the miseries which will befall them ?

Are these ignorant people so blind, as not to discern this



this arm which makes them the reproach of Nations? Are they not ashamed to see a thousand of them flying at the sight of one Enemy, and two men able to rout ten thousand of their Combatants? Is not this to give them up unto the mercy of their Adversaries, as one would deliver up Merchandises unto a man who had paid him ready Money?

*Quomodo persequatur unus mille, & duo fugent decem millia? nonne ideo quia Deus juus vendidit eos, & conclusit illos. Deut. 32. v. 30.*

The Great God also of Israel cannot have Criminall Complacences for sin, like the Gods of other Nations, who have neither rewards nor punishments; but he is alwayes armed against Crimes. And the Egyptians have had sufficient experience of it, to their Cost, as well as the Amalekites, the Amorites, and other Countries.

*Non enim est Deus noster ut dii eorum: & Dominus inimici nostri sunt iudice. Deut. 32. v. 31.*

After this, Traitors that you are, will you be so insolent and bold, as to seek a more gentle usage? In truth, will not this indulgence be blamable, and will you not have occasion to despise all the Thunderbolts of my Justice, and to publish every where, that I am either an unjust, or impotent God.

You for whom I had so many cares, and Cultivated as a most beloved Vine, from which I expected delicious Wine, are changed into a Vine of Sodome, and the Grapes you have given me, are like those which grow in the Suburbs of Gomorrah; this is but a very bitter Poison, and the gall of a Dragon or Viper, which poisoneth and stifleth at the instant it is drunk.

*De vinea Sodomorum, vinea eorum, & de suburbanis Gomorrah: uva eorum, uva fellis, & botri amarissimi. Deut. 32. v. 32. Fel draconum vinum eorum, & venenum aspidum insanabile. Deut. 32. v. 33.*

It belongs then unto me to take vengeance on all their disloyalties; and doe not perswade your selves that I can ever forget them; for I have treasuries of wrath and indignation, where I reserve the Darts of my Justice, to cast them according to my good pleasure.

*Nonne hæc condita sunt apud me & signata in thesauris meis. Deut. 32. v. 34. Mea est ultio, & ego retribuam in tempore, ut labatur pes eorum, juxta est dies perditionis, & adesse festinant tempora. Deut. 32. v. 35.*

The hour will come when you shall find your selves under the stroaks of my vengeance, and shall fall into the Abyss of misfortunes.

All moments doe already press, and you will quickly be surprized with the blinding obscurity of a day, which shall have no lights, but to make you see and feel the shafts of  
my

my wrath, and the Thunderbolts of my indignation.

This will be the great day of our Lord, and the dreadful period of an irritated patience; Alas what day! what Tribunall! What Assises, and what Judgements! This will be the fortunate moment which mercy hath ordained to crown the merits of Virtue, and the frightfull Instant which Justice hath decreed for the punishment of sins.

Judicabit Dominus populum suum, & in servis suis miserrabitur: videbit quod infirmata sit manus, & clausi quoque defecerunt; residuique consumpti sunt. Deut. 32.

v. 36.

Et dicet: ubi sunt dii appaer but weakness, and even those who think to be in Cities, and in their Towers, as in places of security, shall be miserably oppressed; And then what Answer will these

32. v. 37.

De quorum victimis comidebant adipem, & bibebant vinum libaminum: fregant, & opitulentur vobis, & in necessitate vos protegant. Deut. 32.

v. 38.

Videte quod ego sim solus, & non sit alius Deus praeter me: Ego occidam, & ego vivere faciam: percutiam, & ego sanabo, non est qui de manu mea possit erueret. Deut.

32. v. 39.

Levabo ad caelum manum meam, & dicam: Vivo ego in aeternum. Deut. 32.

v. 40.

Si acervo ut fulgur gladium meum, & arripuerit iudicium manus mea: reddam ultionem hostibus meis, & his qui oderunt me retribuam. Deut. 32.

v. 41.

Inebriabo sagittas meas sanguine, & gladius meus devorabit carnes de cruce occisorum, & de captivitate, nudati inimicorum capiti. Deut. 32. v. 42.

Then all the force, pride, and power of the Jews shall appear but weakness, and even those who think to be in Cities, and in their Towers, as in places of security, shall be miserably oppressed; And then what Answer will these miserable wretches make unto the voice of God, who will lay a thousand reproaches on them, and in deriding their Miseries, will say,

Alas! then where are those Gods whom you idolatrize, and in whom you place your Assurances? where are those who did eat the fat of the Victims which they have immolated, and drank the Wine of their Sacrifices? Let them now rise up and succour you in so pressing necessities.

In fine, now acknowledge whether there be another God than my self, who is able to dispose of life and death, of Evill and the remedy, and whose power is so absolute as no man can resist it.

It is I, the living God, that I am, who will lift up my hand unto Heaven, and if I sharpen my Sword, and if I inkindle its Edge, like Lightning, to make you undergoe the rigour of my severest Judgements, the thunder of my vengeance shall fall on my enemies, and upon all those who shall wage War against me, as a furious lightning, which shall consume all that it strikes by the breath of its ardours, and devouring flames; afterwards I will steep my merciless darts and arrows in the blood of Rebels, and I will satiate my justest furies in the most horrid slaughter of those bodies which have been massacred, sparing neither Masters nor slaves.

Let the Gentiles learn then, from hence, the praise they ought to give unto this people, who have a God whose goodness

ness



nesses are alwayes favourable to those whom he loves, and whose vengeance are dreadfull to his enemies.

Behold, my dear Reader, the end of this famous Canticle, which was first recited in the presence of all the people of *Israel*, and which contains a description of the miracles God wrought to deliver them out of Captivity; It was likewise a powerfull exhortation, which ought to oblige them either by force or sweetness to remain faithfull in the service of so good and powerfull a Master.

But this was to sing in the ears of Tygers, whose fury is the more irritated, when they hear any Musick.

Christians, let us not doe the like, but benefit our selves at the expence of this people; And faithfully keep the Lawes and Commandements God hath given us, let us listen once more unto the last words of *Moses*, and of our Prophet, who speaks both to them and us.

My dear Children, I have nothing else to say, and ask of you before my death, but that you would seriously consider what I have delivered to you, and that you would deeply imprint it both in your own and your Childrens hearts, to the end you may all practise and accomplish it: for these Lawes have not been established in vain, but to the end they may keep you, if you keep them, and that they may conserve you with bonds of peace and love in this blessed Land into which you are going, after your passage over Jordan.

*Laudate genes popu-  
lum ejus, quia san-  
guinem servorum suo-  
rum ulciscetur, &c.  
Deut. 32. v. 43.*

*Et dixit, ad eos: Po-  
nite corda vestra in  
omnia verba, quæ ego  
testificor vobis hodie,  
ut mandetis ea filiis  
vestris custodire & fa-  
cere, & implere uni-  
versa quæ scripta sunt  
legis hujus. Deut. 32.  
v. 46.*

*Quia non in cassum  
præcepta sunt vobis,  
sed ut singuli in eis vi-  
verent: quæ facientes  
longo perseveretis tem-  
pore in terra, ad quam  
Jordane transmissi,  
ingredimini possiden-  
dam. Deut. 32. v. 47.*

## CHAP. XLIX.

The Death of *Moses* at the sight of the  
holy Land.

**I**N fine, after forty years of travell, behold us with the people of *Israel* upon the Confines of the Land of Promise. All our enemies are vanquished, our

Chains are broken, the Sea hath suspended its billows to make us a passage, the bitternesses of *Mara* are changed into delights, the Heavens have rained down nothing but Manna, on our deserts, and totall Nature hath wrought miracles to serve us.

But alas we know not what will be the issue of all these happy accidents, and of these admirable prodigies: for the Aspects of this amiable *Intelligence*, which have been as it were our starrs, amidst so many obscurities, and these arms which have been so often lifted up towards Heaven for our safety, after they had conducted and delivered us amidst so many dangers, are now even ready, me-thinks, to languish and decay.

In truth, the Judgements of God are frightfull Abysses, and it were to lose our selves, to enter into them with other lights, than those of Faith and Love: All our fairest designs are sometimes, but the draughts and Images of a dream, where our proudest hopes meet only with a Tomb.

Have we not seen Conquerours, who having measur'd by their Triumphs the richest parts of the Universe, banish'd into some corner of the Earth; and into the Gates of some Cities, where they scarce found any Sepulchre? Behold the period of their Combats, the end of their Triumphs, and the Occident of all these Stars which shined not, but amongst Laurels. Behold them in lamentations, in bloud, and under some Cypress tree, which formeth the funestous Crown of their ambition, and the Tomb of their memory. Is this the fatall end of their desires, the subject of their tears, and the period of their projects? At least if their Children were their heirs, and if these dolefull issues could open them a passage, and give them some entrance into the Empires of honour and immortality, after which they had so long sigh'd, they would receive this consolation, that their death had been the life of others, and that in dying, they had rendred themselves immortall.

But



But even those who have not born arms, but by express order from God, and have had no other design in the conduct of their Troops, than to conserve his Empire, and inlarge the bounds of his Dominions, cannot be freed from paying tribute unto death. Who could believe, that it durst assault *Moses*, and that this great Captain who had hitherto cast terror and dread into the Armies of his Enemies, and so often preserved the lives of his Party, should be reduced to the point of being necessitated to undergo the last assaults of Nature? Who would believe, that he must now be treated like the meanest of persons: but this usage is very gentle, and these assaults do not affright him, since he sings in dying, and that these last words are no other than Benedictions for his people, and Prophecies concerning all that was to happen unto the Children of *Israel*.

My children, saith he, the Lord who came unto us on the top of Mount *Sina*, to hold his first Sessions upon a Throne of Fire, and a Tribunal of Flames; This beautiful Sun which rose about the Mountain of *Seir*, and whose Rayes stifled all those furious Serpents which persecuted us; This King who appeared to us on the Summit of Mount *Paran*, to establish our Judges; This God who is always followed by millions of Angels, and whose Majesty sufficiently made its self to be felt, when he appeared holding in his hands the Law which he gave us amidst the Thunders and Lightnings;

It is he who hath wrought these miracles of Love, and prodigies of Goodness and Power, in testimony, That you are his wel-beloved people, and that he hath no common cares and tenderesses, for those who are like your selves more peculiarly consecrated unto him.

The Law which I leave you by his order, is then your Inheritance, and the fairest possessions, which I

*Hæc est benedictio, qua benedixit Moyses, nomine Dei, filiis Israel ante mortem suam. Deut. 33. v. 1. Et ait: Dominus de Sinai venit, & de Seir ortus est nobis: apparuit de monte Pharan, & cum eo sanctorum millia. In dextera ejus ignea lex. Deut. 33.*

*Dilexit populos, omnes sancti in manu illius sunt: & qui appropinquanti pedibus ejus, accipient de doctrina illius. Deut. 33. v. 3. Legem præcepit nobis Moyses, hereditatem multitudinis Jacob. Deut. 33. v. 4.*

even now dying, leave unto all your Successors.

*Virum Ruben, & non  
moriat, & sit parvus  
in numero, Deut. 33.  
v. 6.*

I beseech this great God of our Fore-fathers, that the Posterity of *Ruben* may extend it self without limits, even beyond time: But I cannot divert the shafts of his Justice, which will fall on this guilty Race, and which shall be always small in number, by reason of the incest which hath infected the first of their

*Hec est Judæ benedictio: Audi Domine vocem Judæ: Et ad populum suum introduce eum: Manus ejus pugnabunt pro eo, & adjutor illius contra adversarios ejus erit. Deut. 33. v. 7. Levi quoque ait: Perfectio tua, & doctrina tua viro sancto tuo, &c. Deut. 33. v. 8.*

name.

Lord be propitious unto the children of *Juda*; and when this Prince of the Tribes shall march in the head of your troops, overthrow all his enemies; and by the power of the Arm of the great God of Battels, let him enter the Holy Land.

I expect also from God, that his goodness would conserve in the house of *Levi*, the Priesthood of *Aaron*, with the Ornaments, and other principal qualities, which are, as it were, the eyes and souls of so holy, and so illustrious a Dignity.

*Et Benjamin ait: Amantissimus Domini habitabit confidenter in eo, quasi in thalamo, tota die morabitur, & inter humeros illius requiescet. Deut. 33. v. 12.*

I leave unto *Benjamin*, all that which the power of the world can neither give nor take away from him: It is the affection of a God who hath made choice of his Territories, there to build his Temple, and ordained his Tribe to extract thence the Kings of the people of *Israel*: It is also, as it were, in the bosom, and on the back of this his Favorite, that the Divinity will take repose, as in a Bed of Love, and will cause his glory to break forth as on a Throne of Honor.

*Joseph quoque ait: de benedictione Domini terra ejus, de pomis celi, & rore, atque abisso subjacente. Deut. 33. v. 13.*

*Et super verticem Nazarai inter fratres suos. Deut. 33. v. 16.*

As for *Joseph*, and his Off-spring, the Earth, and the Heavens will make an amorous war against each other, and will have a secret emulation to fill them with their benefits; and he that appeared to me in the flaming Bush will descend, as I promise my self from his mercy, upon the head of this Nazarite, who hath already changed his Prison into a Throne, and to whom the envy of his Brethren served but to raise him above themselves, and render him the Vicegerent of *Pharaoh*.

The



The happy Line of *Zabulon*, and *Iffachar*, have no cause to be sad; for they will quietly enjoy all the advantages of the traffick they shall exercise on their shores: And both of them by words and examples, shall teach the other Tribes, and invite them to repair unto Mount *Sion*, to render unto God in his Temple, the Worship and Honors which are due unto him.

Et *Zabulon* ait: *Latare Zabulon in exitu tuo, & Iffachar in tabernaculis tuis. Deut. 33. v. 18.*  
*Populos vocabunt ad montem: ibi immolabunt victimas justitie. &c. Deut. 33. v. 19.*

Lyons have not more courage and strength, than the Children of *Gad*, and in effect they have already given chace to all their enemies, and the Amorites have in a maner given them entrance into those vast Possessions of *Canaan*, of which they shall be the masters.

Et *Gad* ait: *benedictus in latitudine Gad, quasi leo requievit, cepitque brachium & verticem. Deut. 33. v. 20.*

Those of *Dan* also are as so many little Lyons, like those of *Basan*; the Philistims shall one day become their prey, and the City which bears their name, shall be as the Spring of *Jordan*, and the Nursing-mother of other Provinces.

*Dan quoque ait: Dan catulus leonis, fluet largiter de Basan. Deut. 33. v. 22.*

Concerning *Naphtali*, his portion shall be filled with all sorts of Benedictions, and his Children under their jurisdiction shall behold Lands, even from West to South.

Et *Nephtali* dixit: *Nephtali abundantia perficietur, & plenus erit benedictionibus Domini: mare & meridiem possidebit. Deut. 33. v. 23.*

In fine, *Asher* shall be blessed in himself, and his generations, which have received as for their share, the art of gaining hearts, with divers others Favors, without which the most illustrious Qualities, and attractive Charms, shall be but a specious subject of Contempt and Misery.

*Asher quoque ait: benedictus in filiis Asher, sit placens fratribus suis, &c. Deut. 33. v. 24.*  
*Habitabit Israel confidenter & solus, &c. Deut. 33. v. 28.*

O *Israel*, chosen people of God, predestinated Nation, Children of so many Saints, are you not then most happy in having a God over your heads, who sees the Heavens, the Air, and the Clouds rousing under his feet, from whence he hath so often shot Thunderbolts against your enemies?

*Bravus es tu Israel: Quis similis tui populi, qui salvabitur in Domino, scutum auxilii tui, & gladius glorie tue; negabunt te inimici tui, & tu eorum colla calcabis. Deut. 33. v. 29.*

It is then by the Magnificence, and Power of this thundring Arm, and from these victorious hands you are going to become masters of *Canaan*, and so long as you shall remain faithful to the Lord, who hath taken

you into his protection, you shall be in him as in a Sanctuary of Peace, and in a Fort, before which, all the Arms of the World, and Hell, are but as so many small peeces of straw, and some breath of wind, and smoke, which vanish in a moment. It is enough for me to leave you in the arms of so absolute a Monarch, so merciful a Father, and so prudent a Governor.

Farewel then *Israel*, farewel my dear Children, farewel my poor people, I go hence whither this great God calls me. I have lived too long on Earth amongst men, and in a world which is but a valley of Miseries, and Calamities. Let us approach unto Heaven, where the source of all happiness resides; let us ascend the Mountain of *Abarim*, and the top of *Nebo*, where we shall behold the Stars at a nearer distance, and where, at least, with our eyes we shall mark out the period of our desires and hopes.

*Ascendit ergo Moyses de campesibus Moab super montem Nebo, &c. Deut. 34. v. 1.*

*Dixitque Dominus ad eum: hæc est terra pro qua juravi Abraham, Isaac, & Jacob, dicens: Semini tuo dabo eam. Vidiſti cam oculis tuis non transibis ad illam. Deut. 34. v. 4.*

*Mortuusque est Moyses servus Domini in terra Moab, jubente Domino. Deut. 34. v. 5.*

*Et sepelivit eum in valle terre Moab contra Phagor, &c. Deut. 34. v. 6.*

It is thither God leads *Moses*, and where he shews him in a moment all the Holy Land which he had promised to *Abraham*, *Isaac*, and *Jacob*, for their children. O God, What grief, and pleasure all at once! What theatre of death, and of life! what subject of hope and despair, and what spectacle unto a good heart, which had so long sighed after these rewards! Why were then so many prodigies, so many voyages, so many troubles, and so many combates needful to obtain at last but the sight of those Palms which he shall never gather?

*Moses* dies, when he should but begin to live, and scarce had he seen what he had so much desired, but at the same instant God shuts his eyes, and the gates of *Canaan*.

What sweet severity, what amiable rigor, and what sad command! *Moses* dies, and this incomparable Prophet, who deserved after his death to be placed amongst the Stars of the Firmament, is interred neer to Mount *Phagor*, in the Valleys of *Moab*, carrying with him no other title, saving that he hath been the Servant of



of God : But this is sufficient, and all other Epitaphs are, at least, for the most part, but reliques of some vanity.

There are no Ciphers but these, which neither time, nor eternity can efface, and though a thousand of them should be written and engraven on Marble and Brass, with the rayes of the Sun, and with Iron, and Diamantine Gravers, yet they will either soon or late lose their lustre. Worms bear no respect, the putrifaction of Sepulchres devours the fairest bodies, and *Time* hath nights and shades which impallidate all the Stars of the day.

Let Atheists, Libertines, and Infidels, seek out other Epitaphs where they please; for my part, it is enough for me to be a servant of so great a God. After this, Let us go, Children of Saints, let us go with *Moses* upon Mount *Abarim*, in the Valleys of *Moab*, into the Tomb, and even into the Center of the infernal parts; we shall finde every where life, repose, glory, and immortality. Never shall we be surpris'd having this Passport, and if the Holy Land of this World by mishap be forbidden us, all the Gates of *Sion* and *Jerusalem*, which is in Heaven, will be opened for us.

O Heaven! O Earth of the living! O *Jerusalem*, my dear Country, when shall we be on those high Mountains, where under our feet we shall behold Times and Seasons, Winter and Summer, Sun and Moon, Air, Sea, and Earth, as well as Life and Death, with all their train? When shall we be in the Arms and Bosom, or, at least, at the Feet of this Prince, whom we serve? And when shall we go by the opening of his Wounds, even into his Heart, which is our Land of Promise?

Courage then Christians, *All is sweet to him, who loves, and to serve is sufficient to gain a Crown.*

But it is God alone whom we must love, and in so sweet and delicious a Bondage we ought to live and die.

*O Life,*

*The fifth Book of the Holy History.*

*O Life, O Death, O Love, O Servitude ! To live for God, to die in God, to love nothing but God, and to serve no other Master ; These are the qualities of a most blessed Soul, and this is to begin on Earth that which shall never end in Heaven.*

Behold, my dear Reader, the end of the Law, and the first courses of our *Holy History*. However, our voyage hath been long enough to take some little breath, expecting till we can follow *Joshua* into the Land of Promise, and pass even to the Court of *David*, and of the first Kings of *Judea*.

Mean while, if by mishap I have never so little gone out of the way, which was marked out to me by the invisible Lights of Faith, I publickly profess, that my Pen hath betrayed my Heart, and that I submit all my thoughts and words unto the infallible Sense of the Church, with promise upon the least advertisement I shall receive from the Wise, freely to disavow all which shall have caused my deviations.

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*E R R A T A, Emendanda.*

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*FINIS.*





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